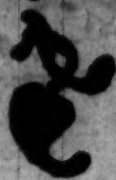


Here after en-
sueth a proppe
treatyse of
good
worke.





The pzeface.

It is not vnknownen to all
men (good chrysten reader)
but that the true & sincere
teachers of the infallible truthe
of our saupour Iesu Chryst, ben
falsely defamed vnto the vnlear-
ned people, & theyz good name
defaced to the, no lytell hynde-
raunce and repzoche of the same
truth / in y^e they (as they be bozne
in hade vniustly) shulde in theyz
wrytynge and sermons, allure
and withdraue the forsayd rude
people from penaunce, fro prayer,
from fastyng, from watchynge,
fro paynes, from labours / & sy-
nally from all good workes. But
what they ben and theyz workes
also whiche reproue, sclaunder,
calumpnyate, and falsely impe-
che the pure, sincere, and true
worde of god pronounced by the
mouthes of those his good and
ber-

The p̄face.

bertuous seruauntes / it is nowe
(thanked be god) ryghte metely
well percepued / ye and foꝛ what
intent, truely foꝛ none other, thã
foꝛ the mayntenaunce of the god
theyꝛ belyes, theyꝛ ambycyon,
theyꝛ symony, theyꝛ pryde, theyꝛ
promocyon, theyꝛ treason, theyꝛ
trechery, theyꝛ glotony, theyꝛ le-
cherie, theyꝛ murdre, with all
theyꝛ vnglacypousnes. God ther-
foꝛe moſte good and almyghtye
of his excedynge and bountefull
mercy and grace, to declare and
ſet foꝛth his infinyte goodnes to
wardes his electe, moſte welbe-
loued and faythful ſeruauntes /
that they to theyꝛ great confoꝛte
and conſolacyon, may be proued
innocent of this moſt vnttrue ac-
cuſacyon wrongfully layde vn-
to theyꝛ charge / and chiefly to
the garnyſhyng and deckynge
of

The p̄face.

of his emperypall glozy, & mayn-
tenaūce of his vndoubtable tru-
the, hath sent the here (O reader)
a ryghte famous and excellent
worke, wherein is comprehended
what good workes be / howe we
may please god in all oure wor-
kes / & howe our workes do not
please hym, and out of what fou-
taine they ought to spzyng and
flowe, yf they shulde please his
godhede : truely out of the fres-
he and lyuyng fountayne of an
vndoubted faythe & truste / that
his molte benygne petye, swet-
nes, and gentylnes, which is the
father of all mercyes, & the god
of all consolacyon and confor-
te / dothe loue the, fauoure the, pe-
tye the, accepte the. And thy wor-
kes also done at his cōmaunde-
ment, for the blode, passyon, re-
demptyon, and satisfaccyon of
a.iii. his

The p̄face.

his moſte dere and welbeloued ſone Jeſu Chryſt/in whome, by whome, and for whole ſake thou arte thus entyerly loued, fauoured, and accepted. Als wytnelled our father of heuen hym ſelfe at the baptysme of our ſauour Jeſu Chriſte, ſayenge. This is my welbeloued ſone, in whom or for whole ſake I am well pleaſed, that is to ſay, appeaſed and ſwaged of my wraſthe, immediatly here hym, that is to ſaye, beleue, truſte hym, ſtycke & cleaue harde to hym by faythe. For it is he for whom I delyte in you, loue you, fauour you, petye you, & accepte bothe you and your dedes. This is the fountayne, out of the whiche all the workes of a chryſten man oughte to procede / ſo that what ſoever buddeth out of the tre of this fayth, is accepted and plea-

The p̄face:

pleasaunte before god / and els
it is but synne and not accepted.
As saynte Paule wyrteth in the
xiiii. chapytre to the Romaynes /
what soeuer (sayth he) is not of
faythe is synne . And in the . xi .
chapytre to the Heb2ues, with-
out faythe it is impossyble for a-
ny man to please god . The rea-
son why is this, albeit thou be-
stowe neuer so moche in almes /
fast neuer so moch, paye neuer so
moch, watche neuer so moch / yea
albeit thou haddest done as ma-
ny good dedes as all the worlde.
yet yf thou haue not the faythe
before reherlyd / that god for the
blode of his sone doth accept the
a thy wo2kes / loue the, fauoure
the, petye the / yea and that enty-
erly and as his owne son a heyre
by adopcyon, all that euer thou
dooste can not please god / but is

The p[re]face.

abomynable synne and dysplea-
syth hym vtterly. For howe is it
possyble that thou shuldest plea-
se hym, whan thou art but a Ju-
das vnto hym & doste beare two
faces in one hooode / doynge one
and thynkynge another. In thy
dedes thou woldeste seme to be
his seruaunte, & in thy hert thou
dost neyther loue hym, nor truste
that he loueth the. And albeit he
hathe made neuer so many and
great pmysses of saluacyon, mer-
cy, loue, pety, and fauour, in the
blod of his sone to al that repent
& doubt not therof / but assured-
ly truste vnto it, yet thou (what
soeuer thou arte that haste not
this fayth) lyke an hethen houn-
de, and an vnfaythfaull myscre-
aunt, by thy infydelyte and false
herte dost make no better of hym
but a lyer, and false of his pro-
myse /

The pface.

myse/a tyrauute, and a butchers
curre delytynge in blode, and ney
ther doste thou loue hym, truste
hym, nor fauour hym. For howe
shuldest thou loue hym, whan
thou accōptest no better of hym
than I haue sayde. And agayne
howe is it possyble that he shuld
loue the, fauoure the, petye the,
accepte other the or thy woꝝkes,
seyng thou doste fyrste abiecte
hym by thy synful dyspayre and
incredulytie. yea what worldlye
prynce wold kepe such a wretche
in his house yf he knewe hym/
howe moche lesse than wolde he
loue hym, fauoure hym, accepte
hym, or any of his seruyce. Aga-
ynste suche woꝝkes it is that the
true and faythfull mynysters of
Chrystes woꝝde haue foughten,
as done in most false hypocrisy
and deuelyshe dyspayre, whiche
a.b. other=

The p̄face.

otherwylse they haue & do hyghe
ly prayse and cōmende, as whan
they be done in true faythe and
loue towarde god & his cōmaun
dementes, as thou shalte se and
fynde in this moste goodly and
excellente volume of good wor-
kes / whiche (I beseeche god ne-
uer to fauour me) yf any of those
vntrue men / I wyll not saye,
false deceyuers, dyd euer wyte
to teach any thyng halfe so good
in theyr lyues . But it is an olde
prouerbe that a good thyng wyl
prayse it selfe / wherfore I com-
mytte it vnto thyne owne iudge-
ment (good reader) to prayse it,
euer as thou shalte fynde cause/
So bolde I am of the goodnes
therof . And yf thou fynde my
wordes to be true, that good wor-
kes be here of our auctoz requy-
red, taught, praysed, and cōmen-
ded

The pꛛeface.

ded to the vttermoſt, (as the tru-
the is) then I beſeeche the (moſte
gentyll and indyfferent reader)
to take & admytte all falſe backe
byters & ſclaunderers of goddes
true mynyſters euer moze here-
after as they be, & not to thynke
the contrary, but y^e as they moſt
deadely belye thoſe good men in
this behalfe/ſo they do alſo in o-
ther thynges, as I truſte in god
it ſhall moze playnly appere/bo-
the to the (gentyll reader) & ther-
to to all the worlde in tyme com-
myng. And that as I beleue vn-
fayned to the great gloꝛye of the
lyuyng god, the inſtymable ſo-
lace and comfozte of his electe
chyldezen, and the vtter confuſy-
on of the chyldezen of Antechriſt.
So be it.

¶ Here endeth the pꛛeface of
this pꛛeſent worke.



De bonis ope-
ribus.

The boke of good woꝛkes.

Here begyn neth the boke of good woꝛkes.



It is fyrst of all to
be knowen ȳ there
is no good woꝛke/
but ȳ whiche god
hath cōmaunded/

What synne
is.

Agayne, that there is no synne/
but that whiche he hathe foꝛby-
den and pꝛohtbyted. Therfoꝛe he
that wyl knowe oꝛ do good woꝛ
kes, nedeth but the knowlege of
goddes cōmaundementes. Foꝛ
so sayth Chꝛyste. Mathewe the
xvi. If thou wylt entre into lyfe/
kepe the cōmaundementes. And
also to the yong man/that asked
hym what he shulde do to be sa-
ued. Chꝛyste shewed nothyng,
but

Math. 16.

The booke.

but the ten commaundementes.
wherefore it is necessarye that
we learne the dyfference of good
wozkes, not by the vtter shewe
greatnes or multytude of þ wo-
kes in the self/ no truely neyther
after the oppynyon or iudgemēt
of men / neyther after the ma-
ner of lawes, tradycyons, or in-
uencyons of man / or by any rea-
son appearnge vnto our syght,
(as we haue done hytherto). For
so shuld it be through our blyn-
denes, to the great dyspyllyng of
goddes cōmaundementes .



He fyrste and chiefe
and most excellent of
all good wozkes, is
saythe in Chryste .

... .. Euen as he hym selfe
sayeth Iohn the. vi. For to the
Jewes askynge hym what they
shulde

Iohn. 6.

of good woꝛkes.

shulde do to woꝛke the woꝛkes
of god. He answered, this is the
woꝛke of god / that ye beleue in
hym, whome he hathe sente. But
we other hearyng oꝛ pꝛeachyng
this thyng / passe ouer it lycht-
lye, thynkyng it but a tryfle and
easye to be done / whan notwith-
standyng we ought here to ma-
ke a stape, and faythfullye to re-
membꝛe in our mynde. Foꝛ of this
woꝛke and fayth muste all other
good woꝛkes spꝛynge and take
theyꝛ influence of goodnes / and
that men may the better percey-
ue this thyng / I shall declare it
moꝛe grosely. A man shall fynde
many that faste, pꝛaye, and do
this thyng and that thyng, and
lyue a good lyfe, to se to befoꝛe
men : whome yf thou do aske /
whether they be sure y they plea-
se god oꝛ no, bycause they do so
lyue.

The booke

lyue. They wyl answer that o-
ther they knowe not, or els that
they doubt. Moreover there be
some doctours whiche corrupte
and deceyue the people / sayenge
it is no nede that they be sure of
this thyng / and yet they teache
vs nothyng els but good woꝝ-
kes. Beholde all suche woꝝkes,
procede without faythe. For su-
che as is theyꝝ conscience & fay-
the toward god / suche ben the
woꝝkes that ronne out of them.
But where as is no faythe nor
good and a certayned conscyen-
ce toward god / there lacketh the
hede of good woꝝkes, & all theyꝝ
lyfe and goodnes is nothyng
woꝝthe at all befoze god. Upon
this it commeth, that whyles I
praple & make so moche of fay-
the / and do caste away (as of no
value befoze god) the woꝝkes of
suche

**The author
is falsely co-
demned of
hypocrites.**

of good Workes.

suche vnfaithfull/there be some
whiche blame and accuse me, as
thoughe I dyd forbydde & con-
dempne good workes. Howe be
it in the meane tyme I desyre no
thyng more vehementlye/than
that I myghte teache truely the
good workes of faythe.



Overouer yf thou as-
ke the, whether they
iudge & esteeme this
for a good worke or
no/whanne they la-
bour theyr crafte with theyr hā-
des, whan they stande. Go, eate,
drynke, slepe, and do all other
maner of workes/other apptay-
nyng to the sustentacyon of the
body, or necessary for the cōmen
welth/ and whether they byleue
y they please god in these thinges
or no. Thou shalte fynde some
b.i. that

The booke

that wyll say nay / and that wyll
conclude good woꝝkes in so ly-
tell space, and defyne theym so
straytely / that they wyll take no
thyng foꝝ good woꝝkes / but one
ly prayenge in the temples / fa-
styng, & helpyng the pooze with
almes / Demyng all other thyn-
ges to be voyde and vayne / and
suche as god settyth not by. And
so by theyꝝ dāpnable vnbyleue/
they mynysshe, deceyue and ab-
breuyate goddes seruyce & woꝝ-
shyp, to whome serueth / what so
euer is done oꝝ can be thoughte
in faythe. So teacheth the wyse
man / sayenge. Go therfoꝝe and
eate thy breade in myꝝthe, & with
ioye drynke thy wyne / foꝝ thy
woꝝkes please god / lette thy clo-
thes be whyte at all tymes / and
let not thy heade lacke oyle / vse
gladlye thy lyfe with thy wyfe,
whome

Ecclesiasti-
ces. 9.

of good Workes.

whom thou louest in all y dayes
of thy lyfe of vnstabilenes, whi-
che be gyuen to the all the tyme
of thy vanyte. Our clothes to be
whyte at all tymes / is all oure
workes to be good / what name
so euer they be called by indyffe-
rently. But than they be whyte,
whā I am sure they please god.
And haupnge this assymptie I
shal neuer lacke y oyle of a mery
and toyfull conscience from the
heade of my soule/so sayd christ.
Iohn the. viii. chapytre. I do al-
waye those thinges which plea-
se hym, meanyng of the father.
How dyd he alwayes those thyn-
ges/dyd he not at all tymes con-
uenient, bothe eate, drynke and
slepe: wherupō saynt Iohn saith
By this know we/ that we be of
the truthe/ and wyl before hym
put our hertes out of doubt/ for

Iohn. 8.

b. ii.

ye

The booke

To be borne
of god, is to
byleue and
trust in god.

yf our herte condempne vs/god is
greater thā our hett/ & knoweth
all thynges/ & we haue truste to-
warde god/ yf what soeuer we as-
ke of hym, we shal haue it/ by cau-
se we kepe his cōnaūdemētes &
do those thynges which be plea-
saūt befoze hym. Also he that is
borne of god, yf is to say/ he yf by-
leueth & trusteth in god, synneth
not/ nother can he synne. Also yf
xxxiii. psaline/ all that trust in yf
shall not do amysse. Ye in the. ii.
psaline/ blessed be all men yf trust
in hym/ which sayengs yf they be
true, what soeuer they do muste
nedes be good/ or at yf least if they
do synne, it must be & be forgyuen
& pdoned. Beholde here agayne
howe greatly I do extolle fayth/
to yf which I wyl referre al good
workes/ but I reiecte what soeuer
is done, yf cōmeth not frō thense.

Chere

of good workes.

Ere maye euery man
lyghtly consydre and
perceyue/whan he do-
the good / and whan
he dothe yll / for yf he fynde his
herte instructe with this faythe
that he byleueth that he pleaseth
god/than is his worke good/ye
thoughe it be so lytell or so vyle,
as to take vp a strawe / but yf
there lacke other trust or hope in
god/ then the worke is nought /
ye yf he shuld rayse vp all deade
men/ & suffre hym selfe to be bur-
ned/ so taught saynt Paule say-
enge/ that what soeuer is not of
fayth/is synne. For of fayth and
of none other worke/ we be or-
nate by this name / that we be
called chrystyanes / as of the
chefe worke. For as for all other
workes/ euery hethen Jewe, tur-
ke and synner may do them. But
b.iii. to

This fayth
and conscy-
ence must be
grouded vp-
pon the wor-
de of god /
Whiche we
muste haue
to shewe for
vs, that we
do nothyng
but that, &
is his godly
wyll & plea-
sure. For w-
out this wor-
de, we can
not be sure,

The booke

What he wol to trust & byleue stedfastely that
he haue done oure woꝝkes please god / is not
oꝛ vndon, & possyble / but to a chꝛystyan, il-
must therfoꝛ illustrate & stablISHED by the gra-
coſequently ce of god. But ſuche reachynge
ſtāde in diſ- as this, is very ſcante. And ther-
paye of our foze I am accused to be an here-
dedes, whe- tyke / the cause wherof is, y men
ther they ben folo wyng blynde reason & gen-
good oꝛ no / tylls doctryne / haue put faythe
which saynt not aboue, but nyghe vnto other
Paule cal- bertues / attri butynge vnto it a
leth synne. peculyer and propre woꝝke ſepa-
rated from all other woꝝkes of
other bertues. Notwithſtādyng
that faythe onely, doth make all
other woꝝkes good, acceptable,
& woꝝthy, in that / that it trusteth

Does agay
ne remembre in god, & doubteth not / but what
that this fay so euer a man dothe / it is well
the muſte be Done in the ſyght of god: y they
buylded vpon haue not ſuffered faythe to re-
on the woꝝd mayne as a woꝝke / but (after
they

of good Workes.

theyr maner of speakynge) haue of god & for
made it a bayne qualytie / all get it no mo
though all holy scripture do at- re, for so me;
tribute / y name of godly good- aneth than;
nes to faythe onely & no worke ctoz.
elles. wherfoze it is no mer-
uayle that they theym selves be
made blynde and the leaders of
the blynde. For as this faythe
dothe brynge with her charyte &
peace, so doth she ioye and hope/
for who so euer byleueth & trus-
teth i god / to hym strayght waye
god gyueth the holy ghost / wyt-
nesse saynte Paule to the Gala-
tiens sayenge. Ye haue receyued
the spyryte, not by youre good
workes / but bycause ye haue by-
leued the worde of god.

In this faythe al workes be
made lyke and equall / and
one as good as another. In
b.iiii, this

The booke

For With
out saythe it
is impossy-
ble to please
god, as say-
eth Paule
vi. chapyter
to the He-
brewes.

this saythe also falleth away all
dyfference of woꝝkes, whether
they be great oꝝ lytell, longe oꝝ
shoꝛte, many oꝝ fewe/ foꝝ y^e woꝝ-
kes be pleasaunt to god not foꝝ
them selves but foꝝ saythes sake/
whiche onely and specpally and
without any dyfferēce woꝝketh,
quyckeneth, and maketh accep-
table, all and synguler woꝝkes
howe many and sondꝛe so euer
they be/ none otherwayes, than
as all the membꝛes of a mannes
body, lyue, woꝝke, & haue theyꝝ
name, by the goodnes and ver-
tue of the heade. And without y^e
heade, no membꝛe can lyue, woꝝ-
ke, oꝝ haue the name of a lyuyng
membꝛe/ of the whiche thyng it
foloweth moꝛe largely / that a
chꝛystyan lyuyng in this saythe,
hath no nede of a techꝛ of good
woꝝkes/ but to do all thyng that
cōmeth

of good Workes.

commeth to his hande. And all
thynges be well done / as holpe
Samuel said vnto Saule/thou
shalte be chaunged into another
man whan the spyryte of y^e lorde
shal come into the/than do what
soeuer cometh to thy hande/god
is with the. So rede we of holy
Anne Samuels mother / whan
she byleued Hely the preeft, pro=
mysynge her the fauour of god/
she wente home mery and pacy=
fied, neyther after that chaüged
her countenaunce, that is to say,
all thyngs were afterwarde vn=
to her one & equall, what soeuer
fortuned vnto her. Also saynte
Daule sayde, all thynges be free
there as the spiryte of god is / for
fayth suffereth not her selfe to be
bounde to any workes / nor a=
gayne any workes, to be taken
from her / but euen as it is wry=
ten in

b.v.

ten in

The booke
ten in the fyrste Psalm / she gy-
ueth her frute in due season / that
is howe so euer it commeth oꝝ
chaunfeth.



Whiche thyng we
may se by a grosse
and carnall exam-
ple, after y a man
oꝝ woman hath co-
ceyued a moche specyall loue, &
a synguler mynde and fauoure
one of thother, and stedfastly by
leueth the same / who shall than
teache them howe to behaue the
selfe one to thother / oꝝ what they
ought to do to leaue vndone, to
saye / to kepe close, oꝝ to thynke
foꝝ this onely & specyall truste /
that one hathe in thother / tea-
cheth them al thynges and moze
than is necessarpe. And than the-
re is no dyfference in woꝝkes /
but

of good Workes.

but eyther of theym dothe great
workes, longe workes, & many
workes, as gladly as small work
kes, shorte workes, or fewe work
kes. And that with a mery, pa
cyfyed, and quyet herte, and vt
terlye of a fre mynde/ but after y
there is any doubt, than ryle &
growe in y mynde dyuers yma
gynacions what shall be best to
do. And yf it be the man, than he
begynneth to appoynt hym selfe
with the dyfference of workes,
wherby he may obtayne fauour,
& yet euen thā he cōmeth almost
lyke a prysoner w a heuy herte, &
great trouble, & moze than halfe
losse, and desperate/ and ofte tyme
mes amōges these thyngs play
eth the foole. So a chrysten man
lyuyng in this hope and truste
to wardes god/ knoweth all thin
ges, may do all thynges / goeth
about

The booke

about to do all thynges, and he
dothe all thynges merely, & fre-
lye / not to heape and gather to
gyther many merytes and good
wozkes / but that it is delyte and
pleasure to hym so to please god
well, and purely and frely to ser-
ue god / beyng contented with
this onely thyng that he plea-
seth god. And of the contrarpy
partye, he agreeth not / nor is at
one with god by faythe / whiche
doubteth of hym / & whiche sea-
keth and busely careth howe he
wolde satisfye and moue god by
many woꝝkes / and than he con-
neth to saynt James, to Rome,
to Iherusalem / hyther and thy-
ther, this waye and that waye /
sayeth saynt Brigettes prayers /
sayeth this and sayeth that / he
fasteth this day and that day / he
confesseth hym here, he cōfesseth
hym

of good workes.

hym there/ he asketh this man &
that man / & yet in all this tyme
he fyndeth no reste nor quyetenes/
Doyng all these thynges wth
great payne, doutfulnes, indyg-
nacyon and sorowe of his herte/
in so moch that scripture calleth
these good workes in the Hebrew
tonge/ *Aueu*, *Amall*. whiche we
call in oure tonge weyrynesse and
labour. How? be it truely they be
not good workes / but all losse,
boyde & bayne, whiche ben done
in suche doubte & dotage. wher-
fore many men otherwhyles ha-
ue so doted in these / that for so-
rowe they haue fallen in to ma-
ny troubles/ of whom it is sayd/ *Sap. 5.*
we be weyre in the waye of int-
quytie and perdyccion, we haue
walked harde wayes / but the
waye of the lord we haue not
known, and the sonne of ryght-
wysenes

The Boke

wysenes hath not shyned to vs.



Because that faythe
yet nowe and then
appeareth in oure
wozkes ryght sma
le, feble, & weake/
let vs aske mozeouer them/that
be oppzessyd with any trouble &
aduersytie / eyther of body, o2 of
goodes, o2 of honour, o2 of fren-
des, o2 of any other thynge that
they haue / whether y than they
byleue, that they please god / and
whether they thynke, that they
trouble and aduersyties be mer-
cyfully put to theym by the very
fauoure of god o2 no / and here
they wyl saye, that god sheweth
hym selfe wrothe and angrye /
whan neuerthelesse euen in such
beracpons & trouble a true chry-
stian hath stedfaste truste / & per-
suadeth

of good woꝛkes

suadeth farre better thinges vn-
to hym selfe of god/ that he bea-
reth moch better good wyll and
fauoure than appeareth. For in
suche case he is hyd, euen as the
spouse sayeth in the canticles:
Beholde he standeth behynde y
walle, and seeth me thzough the
creastes/that is to saye, in vica-
ryons and aduersyties, whiche
are lyke alinoste to departe vs
fro hym, as a wall or a bulwar-
ke/he stādeth hydde, and yet lo-
kyng vpon me he forsaketh me
not/for he standeth and is redye
to helpe me in grace, sufferynge
hym selfe to be sene by the wy-
dowes of darke fayth. And Hye-
remye in the boke of Thzenes/
he hath loued vs after his herte/
and hath caste downe the sones
of men / this faythe they knowe
not but thynke they be forsaken
of

The booke.

of god, and that god is enemye
to them. Yea and they rather im=
pute such ylls to men and wyck=
ked deuylles / so that they haue
no truste at all in god . And for
this cause, they troubles & suf=
frynges euen as they be sclaun=
derous to them / so be they hurt=
full . And yet in that whyle they
go forth the doyng good workes
after they owne iudgement / lo=
kyng no carpyng nothyng at
all for this true faythe . But to
thē that byleue in god / and that
in suche ylls and troubles haue
a stedfaste truste that they please
god / suche ylls and aduersyties
be precyous merytes and mooste
noble of all workes, aboue all
menne's estymacyon / for faythe
and truste to god maketh al thin=
ges precyous, whiche ylls be
dampnable / the whiche thyng
is

Faythe ma=
keth al thyng
ges precy=
ous.

of good woꝛkes.

is wꝛyten euen of Dethe / the. ^{115.}
psalme / the death of his sayntes
is pꝛecyous in the syghte of the
loꝛd / foꝛ the moze better, hygher
and stronger that the faythe and
truste is / so moche moze the suf-
ferynges in the same fayth, passe
all woꝛkes in faythe / And so by-
twene woꝛkes & suche passyons,
there is an inestymable dyfferēce
of better place cōdyccion & pꝛyce.



Oꝛeouer þ hyghest
degree of faythe is
whan god pōnyf-
feth our cōscyence
not onelye with tempozall hur-
tes and persecutyons / but with
deathe, helle, and synne / and se-
meth in a maner to denye his
grace and mercye, as thoughe
he wolde perpetuallye dampne
vs / the which thynge very fewe

The hyghest
degre of fayt
the.

c. l.

men

The booke

men perceyue/as Dauid cōplay
neth the.vi.psalme/lorde correc=
te me not in thy angres / for to
byleue then that we please god/
is the chiefe worke that may be
done of oꝝ in any creature/of the
whiche these iustytaryes & holy
workemen & benefactours knowe
we nothyng at all/for how wolde
they here promyse oꝝ psuade
the goodnes and mercye of god
to thē/ whan they be vncertayne
in theyꝝ workes / and doubtfull
and waueryng, yea in the leaste
degre of faythe. Beholde thus
haue I alwayes spoken & thus
haue I alwayes praysed fayth /
& thus haue I reiecte al workes
done without suche faythe / to
thende y I myght brynge men
from this false, fayned, shynnyng
pharysaycall and vnfaythefull
good workes (wherof all Ab=
beyes,

He calleth
them iustiti=
aries, which
truste of for=
gyuenesse of
theyꝝ synnes
& of saluacy
on by theyꝝ
owne wor=
kes and ho=
lynesse.

of good workes.

heys, tēples, houses, & al degrees
and states bothe hygh and lowe
be full and replenysched with)
to moſte and true good & fayth=
ful workes euen from the groun
de/in the whiche thyng no man
ſtryueth oꝝ goeth agaynſte me/
but vnclene beaſtes whole feate
be not clouen(as hit is in y^e lawe
of Moyses)not ſufferynge y^e dyf=
ference of good workes. But they
couſthe out ſo vnaduyſed that
whan they haue onelye prayed,
faſted, founded this chauntrye
oꝝ that/ cōfeſſed them/ and done
ſatiffactyō after theyꝝ owne iud=
gement/ they wold by and by ha
ue all theſe doynges good / all
though in all theſe thynges they
haue no truſte of the lyberaltype
oꝝ gentylnes of god / but rather
they than ſpecyally eſtyme them
foꝝ good workes/ whan they ha

c.ii.

ue done

The booke

ue done many/ great, and longe
wozkes/ and so they regard not
the grace of god nother his ple-
asure in theyꝝ wozkes / but put
all theyꝝ truste in theyꝝ wozkes/
and so buylde vpon the grauell
and the water / wherfore at the
laste / they muste neades haue a
great fall . As Chꝛyste sayeth/
Mathewe the. vii. chapytre/ but
this good wyll and pleasure of
god the father towarde vs vpo
the whiche standeth our trust / þ
aungelles shewed from heuen
that nyghte that our loꝝde was
borne/ syngyng prayse be to god
aboue / peace in the yerthe / and
to men good wyll.

Beholdenowe this is þ woz
ke of the fyꝛste cōmaunde-
ment/ wherby it is cōmaun-
ded that thou shuldest haue no
straunge

of good woꝛkes.

straunge god/which is asinoch to
saye as thus. For asmoche as I
am onely god / thou oughtest to
put all thy truste, hope, & faythe,
in me and none els / for it is not
to haue one god / yf thou name
hym with thy mouthe outwarde
lye, or woꝛshyppe hym with kne
lynge, or other suche gestures /
but yf thou truste in hym with
herte and mynde promysyng to
thy selfe all goodnes, grace, and
good wyl of hym / as well in p=
secucion and aduersytye / as in
prosperyte/ no lesse in deth than
in lyfe/ as well in bytter & harde
thynges/as in pleasaunt & easy/
lyke as our loꝛde Chꝛyste/sayde
to the woman of Samarytan /
god is a spyrte/and they which
woꝛshyppe hym/must woꝛshype
hym in spyrte and truthe. And
this truste, hope, and faythe of þ
c.iii. herte

The boke

herte/ is the true full luyng of
the fyrste cōmaundement with-
out the whiche, there is no woꝝ-
ke at all that maye satysfye this
cōmaūdemēt/ and lyke as this
cōmaundement is chief/hyghest
and beste of all other/and out of
the whiche all other come/in the
whiche all thynges pꝛocede/and
after ȳ whiche, all thynges must
be oꝝdered and reweled / so this
woꝝke/ that is to saye, hope and
truste in the grace of god, is chy-
ef/ hyghest and beste of all other
woꝝk; / out of ȳ whiche all other
growe & come foꝝth / be oꝝderyd
& gouerned. All other woꝝkes
therfoze cōpared to this woꝝke/
stāde (without the fulfylling of
ȳ fyrste cōmaūdemēt) as nothyng
ge worth / and as thoughe there
were no god. wherfoze saynt Au-
gustyne sayde excellentlye/ that
the

S. Augus-
tyne.

of good woꝛkes.

the woꝛkes of the fyꝛste cōmaun-
dement, be/to byleue, truste, and
loue. Moꝛeouer we sayde befoꝛe
that suche fayth and truste, byn-
gen with theym charyꝛte and ho-
pe/ye and yf thou wylt well con-
sydꝛe the matter/charyꝛte is fyꝛst
at the leaste equall with faythe/

For I can not truste in god/
oneles I thynke that he is
gentyll/mercyfull,
meke, and kyn-

de to me/

wherby

I am moued to loue hym
agayne, & to trust to hym
with all my mynde vt-
terlye determyned
with my self that
he wyl do all
thynges for
the best to
me.

c.iiii.

Nowe

The booke

Owe thou seest that
all they, whiche by=
leue not alwaye in
god, and pmyse not
to the selves the gra=
ce, fauoure, & good wyl of hym,
in all theyr woꝝkes and veracy=
cyons, lyfe, oꝝ deathe/ but seke it
about other thynges oꝝ elles in
theym selves/ kepe not this com=
maundement of god/ but truely
blye ydolatre / ye thoughe they
dyd the woꝝkes of all thother co
maundementes / ye in so moche
yf they had caste in one heape to
gyther / the pꝛayers, fastynges,
obedyence, sufferance, chastyte,
and innocencye of all sayntes /
foꝝ there is not the pꝛyncypall &
heade woꝝke / without the whi=
che all other woꝝkꝝ be nothyng
at all / but fayze shynynge out=
warde shewes, and colours / of þ
whiche

of good woꝛkes.

whiche our loꝛde hath warned
vs befoꝛe. Mathewe the. vii. cha
pytre/beware of false pꝛophetes
whiche come to you in shēpes clo
thyngē/ whē they be rauysshynge
wolues / of the whiche soꝛte be
they/whiche go about to gette y
fauoure of god (as they speake)
with many good woꝛkes & hymn
theyꝛ frynde, as thoughe they
shulde bye his grace & fauoure/
as thoughe god were a bꝛoker,
seller, and a merchaunte/whiche
wolde not frely gyue his grace
in good wyll. These ben y moſte
frowardes of all the men in the
woꝛlde/ And whiche eyther har
dely oꝛ elles neuer be conuerted
to the true waye. Lykewyse be
those whiche in theyꝛ trouble &
aduersitye, runne hyther & thy
ther vp and downe/sekynge cou
sell, helpe and confoꝛte, and lette

c. b.

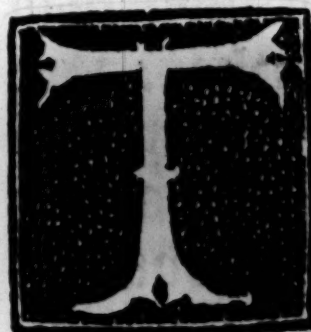
god

The booke

god alone/of whome oonly they
be cōmaunded to seke suche thin
ges/whome the pzophete Elaye
rebuketh after this maner. My
people is folysshe/and hath not
toured agayne to hym that stro
ke hym/ that is to saye, the lozde
hath stryken theym, and sende to
theym all maner of trouble vera
cyons, and aduersytie that they
myghte ronne to hym and truste
to hym/ but they rōne from hym
to men nowe in to E gypte, now
in to Assiria/ ye and somtyme to
yll deuylls/ of the whiche Ido
latrye, there be many thynges
redde, bothe in the same pzophe
te Elaye/ and also in the boke of
kynges/and so do nowe a dayes
all oure holye Ispocrytes / that
whan they be troubled with any
aduersytie/ they rōne not to god
but flye from hym / thynkyng
this

of good woikes.

this oonlye / that they maye be
delyuered out of this trouble ey-
ther by them selfe, or elles by
mannes helpe / and yet in
all these thynges not
oonlye iudgyn-
ge them selfe
good, but
sufferynge all other
so to repute
and iudge
them.



This is the mynde of
saynt Paule in ma-
ny places, where he
attributeth so mo-
che to fayth. A right
wyle man lyueth by his faythe /
for faythe is the selfe same thyn-
ge / for y^e whiche a man is couēted
ryghtwyle afore god / therfore
yt

The booke

yf ryghtwysenes be in faythe / it
is clere y the same faythe onelye
fulfylleth all the cōmaundemen
tes of god, & maketh ryghtwys
all theyr woꝝkes / in as moch as
no man is ryghtwys / but yf he
fulfyll all the cōmaundementes
of god / and agayne woꝝk without
faythe iustifye no man. And
therfoze saynt Paule with a full
mouthe reiecteth woꝝkes / and so
greatly cōmendeth and prayseth
faythe that many beyng offen
ded with his woꝝdes sayd, than
let vs do no good woꝝkes. But
saynt Paule rebuketh theym / as
erronyous and folysshe, and so
it is now a dayes / that whan we
reiecte these great and shynynge
woꝝkes done nowe a dayes with
out fayth / they say than we must
onelye byleue and do no good /
foz nowe they call the woꝝkes of
the

of good Workes.

the fyrst cōmaūdemēt to synge/
to rede, to playe on the organce/
to saye seruyce or to celebꝛate/to
say mattens, euen song, or other
canonycalle houres / to founde
churches, alters, monasteryes, &
to honour them and heape them
vp with belles, bestementes and
suche other treasure, to god, to
Rome and other sayntes vpon
pylgrimage. Moreover to were
this garment or that knelyng of
theyꝝ knees/sayenge the Rosary
or psalter of our Ladye doyng
al these not befoꝛe an ydole. But
befoꝛe the holy crosse of god / the
ymages of sayntes / & this they
call the woꝛshypppyng and pray=
enge to god/whiche thinges bo=
the vsurers/ adulterers / and all
maner of synners do and maye
do dayly. ¶ Nowe where as these
be done with suche a faythe that
we

to God

The booke

we byleue that they please god,
thanne they be prayſed, not for
theyr owne vertue, but for the
ſaythe ſake, for the whiche all
maner workes (as is ſayde byfo-
re) be equalle. But yf we eyther
doubte, or iudge god not to be
gentyll, or mercyfull vnto vs, or
not to please god, or yf we preſu-
me to please god, by or after theſe
workes, than be they nothyng-
e / but verye gyles, dyſſymu-
lacyns, and dyſceytes oute-
wardlye to worſhype god, and
inwardlye to put hym for an
Idole. This therfore is the cau-
ſe / why I haue ſo ofte ſpoken
and caſte awaye ſuche workes,
pompes, boſtynges, and mul-
titudes of theym / And bycauſe
it is open and manyeſte / that
ſuche workes be done, not one-
lye in doubte, and without ſu-
che

of good woꝛkes.

che faythe / but also amonges
a thousande men there is scante
one that putteth not all his trust
in theym / thynkyng surely that
so he shall obtayne the grace / or
fauour of god / And that he shall
pꝛeuent his grace / & so to make
merchaūdyse with god, the whi-
che thyng god can not suffre /
whiche hath pꝛomyssed his
fayth frely / he wolde that
we shulde begyn at his
grace / through fayth /
and in the same to
fynyshe all our
woꝛkes,
what so euer they be /
and by what na-
me so euer
they be
called.



De

The booke



If these thou thy selfe perceueste, howe greatly these two differ/ to fulfyl the fyrst cōmaundement with outwarde woꝝkes / and withinwarde fayth/foꝝ the one maketh vs the true luynges sones of god / thother maketh the woꝝte ydolatrie and moſte hurtefull hypocrytes of the woꝝlde/brynnginge many men in to y wayes by the great shynynge, and yet sufferynge them to remayne with out faythe / and so wretchedlye deceyue the styckynge in the outwarde voyce and apparaūce / of whome Chryste speaketh. Mathewe. xiiii. Than yf any man shall saye vnto you: lo here is Chryst oz there is Chryst byleue it not. Also in Iohn the.iiii. chapytre/woman truste me y houre cōmeth,

of good workes.

cometh whan ye shall neyther in
this mountayne, nor yet at Jhe-
rusalem worshyp the father/ but
the houre cometh, and nowe is/
whan y true worshypers, shall
worshyp the ffather in spyryte &
berpte/ for verelye suche the fa-
ther requyrezeth to worshyp hym.
These and suche other sayntes as
they haue moued me/ so they ou-
ghte to moue all other to caste a-
way this great pompe with Bul-
les, sealles, baners, & pardons/
wherwith the myserable people
be moued to buylde temples, to
gyue and founde abbayes, and
suche lyke, and in y meane tyme
fayth is suppressed and put to sy-
lece, yea rather vtterly oppressed
But where fayth hath no dysse-
cence bytwyrtte workes, there is
no worke pompous and proude
better one thā another after her.

D. I.

And

The boke

And of a truth it is, y^e fayth only
wyl be y^e true worshyp & seruyce
of god, not suffryng any such na
me o^r prayse to be gyuen to one
worke o^r other / but as far forth
as she dothe vouchesalfe / which
thyng / she than dothe / whan
the worke is done in and of her.
But this yll was fygured in the
olde testament / whan the Jewes
forsoke to offre in the temple, &
offred in other places / as in wo-
des and in hylles / euen so do
they, which be busye and redy to
do all thynges, & neuer do this
heade worke of fayth.

Where be they nowe whiche
aske what be good workes,
what they oughte to do, o^r
howe they myghte be good & ye
where be they whiche saye that
we so pzeche faythe that we teache

of good workes.

che no good workes, and that
there oughte none to be done?
Doth not this fyrst cōmaunde-
ment make vs moze busynes /
than any man can fulfyll? For
yf one man were a thousand mē/
ye all men oꝛ all creatures / yet
here he had ynoughe to do / and
moze than he myght away with,
whyles he is cōmaunded to lyue
& contynue alwaye in fayth / and
trust to god / and to put trust in
no other / & so to haue one true
god / seynge than that mannes
lyfe, can not be one moment wi-
out dede, faute, trouble, oꝛ fly-
ghte / for the lyf of man as we se
neuer resteth / let hym y^e wolde
be good and full of good workes
begynne to be alwaye in this
faythe, let hym lerne ofte tyme
to do and leaue vndone all thyn-
ges in suche trust / for so shall he

D.ii.

fynde

The booke

1. Corin. 10.

fynde howe great busynes he ha
the to do/ and howe all thynnes
stande in faythe/and that faythe
can not be ydell / and that yf selfe
same ydelnes is somtyme the ex-
ercyse and worke of faythe. And
to be shorte/ there is nothyng yf
can peryshe oz lose to vs that by
leue yf all our work; please god/
for thā they can not be/ but good
& meritorious / so sayeth saynt
Paulc/ whither therfore ye eat
oz drynke / oz what soeuer you
do/do all to the prayse of god/ it
can not be done in yf same name/
but yf it be done in the same fay-
the/ Also to the Romaynes/ for
we knowe well that all thynges
worke for the beste to them that
loue god. Therfore the sayenge
of them that say that we forbide
good workes and preache onely
fayth/is lyke as I shulde say to
a sycke

of good woꝛkes.

a sicke man / yf thou haddest helthe / thou shuldest haue all þy woꝛkes of thy membꝛes without the whiche / the woꝛkes of þy mēbꝛes be nothyng / of this he myght vnderstonde. That I forbꝛd the woꝛkes of the membꝛes / whan my meanyng is that he muste haue helthe, and than woꝛke all the woꝛkes of all his membꝛes / so sayth must be the chiefe crafty man buylder and capytayne in all woꝛkes / oꝛ elles the woꝛkes be vtterly noughte.



At yf thou saye / why haue we than soo many Lawes, bothe spyꝛytuall & tempoꝛall, so many cerymonys of churches, monasterys, and abbeyes, to moue cause and pꝛouoke men to good

¶.iii.

woꝛ-

The booke

wozkes / yf faythe do all thinges
after the fyrst cōmaundement: A
answere for no cause, but that
we al nother haue nor set by this
faythe / for yf we all hadde this
faythe / we neded no lawes / but
euery one of vs shulde do al-
wayes good wozkes as the sa-
me faythe do teache hym. There
be foure maner of men / the fyrst
nowe named, whiche neade no
lawe, of whome sayeth saynte
Paule. i. Timoth. i. The lawe is
not gyuen to a ryghtwysse man /
y is, to a faythfull man. For su-
che maner of men, do all what so
euer they knowe or may, with a
free mynde, regardyng this one
ly with a sure and stable faythe,
that the grace and beneuolence
of god helpeth them in all thyn-
ges. The seconde sorte or kynde
of mē ben they / which wyl mysse
ble

of good Workes.

ble this lybertie / & falsely stycke
kyng & beyng bolde of it waxe
flowe / of þ which, speketh saynt
Peter in his fyrst epytyle, the.ii.
chappytre / sayeng for so is þ wylle
of god / that with well doyng /
ye shulde stoppe the mouthes of
all ingnorant men / as fre, & not as
thoughe you toke lybertie for a
cloke of malicypousnes / but euen
as the seruauntes of god / as
thoughe he shulde saye / lybertie
of saythe gyueth no lycence to
synne, nother cloketh it / but gy-
ueth power to do all maner of
workes / & to suffre all thinges /
howe soeuer they come to hande /
so þ no man is bounde peculyerly
to one worke, or to some workes.
As saynt Paule sayeth to þ Ga-
latianes þ fyrste chappytre. Bre-
therne ye were called into lyber-
tie / onely let not your lybertie be

D.iiii.

an

The booke

an occasyon vnto the flesshe / but
in loue serue one another / these
men therfore must be cōpelled by
lawes and kept with doctrynes
& warnynges . The thyrde sorte
be wycked men / euer redye to
synne and vyce / whiche must be
compelled bothe with spryztual
and temporall lawes / euen lyke
wylde horses and dogges / and
yf they amende not / let theym be
punysshed with extreme peny-
shement by the tēporall swerde,
as saynte Paule sayeth to the
Romaynes the . xiii . chapytre /
for rulers are not to be feared of
good doers / but of yll / wylte
thou be without feare / of the po-
wer? Do well than / and so shalt
thou be prayled of the same .
For he is the mynyster of god
for thy welthe / but yf thou do
yll / thou feare / for he beareth
not

of good Workes.

not the swerde for nought / for
he is the mynyster of god, to ta-
ke vengeance of them that do
yll. The fourth kynde of men be
they / which be yet wylde, weake,
and chyldren in the vnderstan-
dyng of fayth and spyrituall ly-
fe / whiche must needes be inty-
pyd & tyckled as chylderne with
outward wordes & cerymonyes,
with adournyng the churches wth
organnes / and what soeuer is
done in the temple / with prayer,
fastyng, & what soeuer is bled,
other in the temples, or abbeyes /
vnto they lerne to knowe fayth /
howe be it here is a great faute /
that rulers & offycers (alasie for
sorrowe) be so accustomed & we-
ryed in these cerymonyes & out-
warde workes, and saythe lette
alone, which they ought to haue
alway to teache aboue these wor-

D. h.

kes,

The booke

kes, lyke as the mother gyueth
þ chylde with mylke, other mea-
te, vntyll the chylde it selfe maye
eate stronger meate by it selfe.



Ut for as moch as
we be not al equal
& lyke / suche ma-
ner of men muste
be forborne & suffe-
red / and we muste obserue and
beare those thyngs / whiche they
obserue and beare / and not dys-
pyle theyn / but teache them the
true waye of faythe / as teacheth
saynt Paule to the Romaynes /
xiii. chapitre / hym that is weake
in the faythe / receyue vnto you
and lerne hym / the which thyng
he dyd hym selfe / the fyrste epy-
tell to the Cozinthyanes the. ix.
chappytre. And vnto the Jewes
(sayeth he) I became as a Jewe,
to

of good woꝛkes.

to wyne the Jewes, to theym þ
were vnder the lawe / was I ma
de as thoughe I had ben vnder
the lawe, to wyne theym that
were vnder þ lawe. And Chryste
in Mathewe the .xvii. chapytre /
whan he shulde paye trybute /
which he ought not to do / reaso=
ned w Peter sayenge / of whome
do kynges of þ erthe take trybu=
te oꝝ poole money: of theyꝝ chyl=
derne oꝝ of straungers: Peter
sayde vnto hym of straungers /
than sayde Ihesus vnto hym a=
gayne, than are the chyldeꝝ fre /
neuerthelesse leaste we shulde of=
fende theym / go to the see / and
caste in thy angle / and take the
fyshe / whiche fyꝛste commeth
vp / and whanne thou openeste
his mouthe / thou shalte fynde
a peace of twelue pens, that ta=
ke / and paye foꝝ the and me /
here

The booke

here we se that as all woꝝkes/so
all thynge be free to a chꝛyſten
man thꝛoughe his faythe, & yet
he dothe ſuffre and obſerue with
the faythfull that/ that he is not
bounde to do. And that he dothe
vpon his lybertie, beyng free, &
nothynge doubtynge, that he ſo
dothe pleaſe god/and he dothe it
gladly / takynge it frelye as any
other woꝝke that cōmeth to his
hande, without his owne cho-
ſynge oꝝ purpoſe, & here he dothe
onely deſyre and requyꝛeth no-
thynge elles but that he maye ſo
woꝝke to pleaſe god w his fayth.
But in as moche as we purpo-
ſed to teache in this booke which
be very true good woꝝkes, & we
nowe ſpeake of y^e hygheſt woꝝke
of all/it is manifeſt y^e we ſpeake
not of y^e ſecōde, thꝛyde, oꝝ fourth
ſozte of men/but of the fyrſte, to
whome

of good Workes.

whome all thother must be lyke
in conclusyon, and in the meane
whyle, be taught, and suffered of
the fyrste. And so suche men of
weake faythe / redy alwayes to
do good and to lerne better / and
yet not able to perceyue and vn-
derstande all thynges, be not to
be despyssed i theyr cerymonyes.
Blame therfore theyr folysshe
blynde teachers, whiche neuer
taughte theym faythe, but haue
drawen the so deaplye in to wor-
kes, therfore they muste be gent-
lye broughte vp by a lytell and
lytell fro workes to faythe / as
men do handell a sycke man / &
they must be suffered to leane to
some workes a whyle, for theyr
owne conscience vntyl they em-
brace faythe a ryght / lest whyles
we go about cruelly and sharpe-
ly to plucke them fro theyr wor-
kes,

That is to
wytte from
that confy-
dence & they
maye be sa-
ued by theyr
workes / for
els they ma-
ke a god &
sauoure of
theyr wor-
kes,

The booke

kes, Whch is
hyghe ydola
trye, and St
terly conclu
deth that the
blod of christ
is shedde in
Bayne, for if
our workes
can saue vs
What neded
christ to dye?
this is thau
tois mea
nyng Whan
so euer he sai
eth fran wor
kes.

kes, theyr conscyence be confoun
ded or troubled, and erre & wa
uer aboute vncertayne / and so
they nother kepe faythe nor wor
kes. But styffe necked men, hol
dyinge styffelye in theyr workes/
not regardyng what is spoken
of fayth / ye in so moche they stry
ue agaynst it / must be let alone /
that the blynde maye leade the
blynde / as Chyste bothe taught
and dyd.

Ut peraduenture thou wylte
saye, howe shulde I thynke
for a suertye y al my workes
please god, otherwhyles spea
kyng, eatyng, drynkynge, & sle
pyng to moche, or in any other
waye swaryng from y ryght/
the whiche is vnpossyble for me
to exchue? I answer, that this
questyon proueth / y thou yet ta
kest

of good woꝛkes.

best saythe no other wayes than
thou doste other woꝛkes, nother
doste thou esteeme it aboue all o-
ther woꝛk; / foꝛ no other cause is
sayth þ̄ chiefe woꝛke, but foꝛ by-
cause it remayneth & quencheth
these venyall & dayly synnes, by
cause she byleueth þ̄ god fauou-
reth the, and imputeth not suche
daylye falles & fautes, ye moze-
ouer yf the fall be dedely / which
thyng happeneth seldome oꝛ ne-
uer to theym þ̄ lyue in saythe to-
warde god / yet saythe ryseth a-
gayne, & doubteth not but þ̄ by
& by all his synnes shall be wea-
red awaye, as it is in the fyrst e-
pystle of Iohn the. ii. chapytte.
My lytell chyldren these thyn-
ges wyte I vnto you, that you
shulde not synne, and yf any
man synne: yet we haue an ad-
uocate with the father, Ihesus
Chyſt,

The booke

Chyste, whiche is ryghtwylle / &
he it is that obtayneth grace for
our synnes / not for ours onelpe,
but also for all the synnes of all
the worlde. And the wylle man
the. xv. chapytre. yf we do synne
we be thynke knowyng thy great-
nes. And the. xiiii. chapytre of
prouerbes seuen tynges in a day
the ryghtwylle man falleth and
ryseth agayne / yf this faythe &
truthe muste be so hyghe & stroge
that a man maye knowe that all
his lyfe & dede is no other thyng
but dāpnable synnes in the iud-
gement of god as it is wyrtten y
142. psalme / there shal no lyuyng
man be iustifyed in thy syghte /
but we shulde rather so dyspayre
in our workes / that we shulde be-
leue that they can not be good /
but by this faythe thyngyng y
we shall haue no iudgement of
god,

of good workes.

god, but pure grace, fauoure,
good wyll, gentylnes, and mer-
cy/ as it is in the. xxv. psalme/
thy mercy is befoze my eyes/ and
I haue delyted in thy truth: and
in the. iiii. psalme. Thy lyghte is
marked vpon our face (that is þ
knowlege of thy grace by fayth)
and by þ thou hast gyuen myght
in my herte/ fo2 as thou byleuest
and trusteth, so shall come vnto
the. Lo thus by the mercye and
grace of god, and not by they2
owne nature, these bayne and
boyde workes be wylthout synne/
and so by faythe: labourynge to
the same mercye they be good/
And so fo2 our workes we maye
be a frayed / but fo2 the mercy of
god we maye be comforted/ as it
is wryten, in the. i. 46. psalme/ the
lo2de delyteth in them that feare
hym / and in them that truste to
his

The booke

We be syn-
ners as con-
cernyng our
workes and
our owne ly-
fe, But in re-
spect of chry-
stes workes,
his satisfac-
cyon & blode
we be iust &
no synners,
for because
we cleaue
whooly to
hym by fay-
the, for the
which we be
accepted as
no synners.

Here mayste
thou lerne of

his mercye/so we pray with full
trust our father whiche is in he-
uen, neuerthelesse to forgyue vs
oure synnes. We be his lones,
neuerthelesse synners. We be ac-
ceptable, and yet haue not made
satisfaccyon. But fayth confyr-
med & stablyshed in the truste of
god shall do all these thynges.



At yf thou askest
wher fayth & trust
maye be founde, &
from whence they
come truelye, that
is most necessarye to be knowen.
Fyrst of all without doubt: they
come not of thy workes or deser-
uynges, but onelye, frelye, by
y gyfte and promyse of Ihesus
chryst, as Paule wyrteth to the.
Rom. the. v. chappyter. God, set-
teth out his loue that he had to-
warde

of good woꝛkes.

warde vs / seying that whyle we were synners / Chyſte dyed foꝛ vs / as though he shuld say / shall not this thyng cause vs to haue a stronge & vnouercomed fayth that chyſt is deade foꝛ our synnes byfoze we asked it / and foꝛ the whiche we yet cared not, y^e euen than, whan we were con- tynuyng in synne / where after it foloweth. Moche moze than nowe (seyng we be iustified in his blode) we shall be pꝛeserued from wꝛathe thꝛoughe hym / foꝛ yf when we were ennemyes, we were recoꝛdled to god by y^e death of his sone. Moche moze seyng we be recoꝛdled / we shall be pꝛeserued by his lyfe / lo howe thou oughtest to ymagen chꝛist in y^e, & how god hath set foꝛth & shewed his mercy to y^e in hym. without all thy deseruyng / goyng byfoze
e.ii. that

saynt paul
from whens
faythe dothe
sprig, & why
thou mayste
compte the
wholy vnto
Chyſt, and
doubte no
thing i him,
albeit thy sin
nes be neuer
so great.

The booke

Faythe .

that out of y same ymage of his
grace/thou shuldest drawe both
fayth and trust of forgiveness of
al synnes: wherfore fayth begyn
neth not of woꝝkes nother is it
made by woꝝkes / foꝝ fayth is a
woꝝke that conneeth and floweth
out of the blode, woundes, and
deathe of Chꝝst. In the whiche
thyng whan thou seest god so
mercifull vnto the / that he wol-
de gyue his sone foꝝ the, thy
herte must needs were swete /
and so thou must needs loue
hym agayne and so doth spryng
the trust of y mere grace of god
toward the / and of his good
wyl, & agayne of thyne toward
de hym / foꝝ we neuer reade that
the holpe ghoſte was gyuen to
any man foꝝ woꝝkyng, but al-
way to them, that here the gos-
pell and mercye of Chꝝste & by-
leue

of good woꝛkes.

leue it, out of the whiche woꝛde
& none other thynge at this daye
shulde saythe come foꝛthe / foꝛ
Chꝛyste is the rocke, out of the
whiche as Moyses sayeth / Deu-
teronomi. 3. 2. butter and hony
be sucked.

The seconde cōmaun- dement.



Whytherto we haue
intreated of the fyrst
cōmaundement / and
that shortly, grosely,
& in such hast / y^t there may many
mo thynge be spoken of them.
Nowe therfoze by the cōmaūde-
mentes y^t folowe, we shall moze
largely seke these woꝛkes. Ther-
foze the seconde and next woꝛke
vnto saythe, is the woꝛke of the
seconde cōmaundement, that we
e.iii, shulde

The booke

shuld honour the name of god, &
not vse it in vayne/the which no
moze than all other woꝝkes can
be done without fayth. For yf it
be done without fayth it is vtter
lye nought, but Apocryphe, & an
outward shew. Next vnto fayth
we cannot do a greatter thynge,
than laude, set forth, synge, and
by al maner of wayes extol, and
magnifye, the laude, honour, &
name of god/ And though I say
de afoze (as it is true) that there
is no dyfference in woꝝk, where
fayth is, and woꝝketh, yet y is to
be vnderstonde whan the woꝝk
be cōpared to fayth /but compa-
rynge woꝝke to woꝝke, they ha-
ue dyfference, and one is hygher
than an other, for as the mēbres
of the bodye, as perceyninge to
helthe, haue no dyfference, and
helthe woꝝketh aswell in one as
in an

The auc-
thor sayd be-
fore, y there
is no dyffe-
rence in woꝝ-
kes, whiche
he here decla-
reth more lar-
gely, & say-
eth nothyng
But y truthe
and therefore
myselfe porte
hym not, as

of good Workes.

In another, and yet neuerthelesse manye haue
the workes of the membrs be done to y^e cō/
duers & sondry / & one hygher dēnacyon of
nobler & more profytable than a theyr owne
nother / euen so here / to prayse conscyence.
the name and glozpe of god / is
better than the workes, of other
cōmaūdementes, and yet it must
no lesse than all other good wor-
kes procede, and be done, in the
same faythe. But I knowe that
this worke is lytell made of / yea
it is all vtterly vnknown / ther
fore lette vs loke vpon it more
dplygently, content to haue say-
de, that this worke ought be do-
ne in faythe, and truste, yf it shal
please god / ye forsothe there is
noo worke / in the whiche thou
shalte more euydentlye, or my-
ghtelye perceyue the behemence
of truste and faythe, than in the
worshpppyng of goddes name.

He meaneth
that it must
be done with
suche a sure
faythe & we
byleue. Un-
doubtedly &
god is there,
with all vt-
terly wel ple-
ased, & that
he vnfa-
melyly abra-
seth both vs

e.iiii.

And

The boke

our wo-
rkes, for y me-
rytes of chry-
stes bloode,
wherin and
wherfore we
make vs so
assured.

And it is a wonderful helpe, bo-
the to thencreasyng and stablys-
shyng of faythe, howe be it all
good workes pzoofte to that pur-
pose. As sayeth saynt Peter in
his.ii.epystle, the fyrst chapytre.
Wherfore betherne gyue y mo-
re dyligence to make youre cal-
lyng and eleccyon sure by god-
des workes.



D the fyrste com-
maundement for-
byddeth vs to ha-
ue straunge god-
des/so it comaun-
deth vs to worshyppe the selfe
same one and true god by fayth/
truste, good wyll, hope, and cha-
ryte/ whiche onely be the workes,
wherwith we maye haue, wor-
shyppe, and serue god. For god
can be nother obtayned nor losse
by

of good Workes.

by any worke, but onely be fayth
oz vnbyleue/by truste oz despera
cyon. For there is no other wor
ke that toucheth god / and so is
forbyde in this seconde worke, ¶
we take not the name of god in
vayne / The whiche yet is not
ynoughe / but here is also com
maunded / that we worshyppe/
call vpon / preache & prayse his
name. And truely it is not possy
ble/but ¶ the name of god muste
nedes be irreuerētly taken, whe
re it is not reuerently worshyp
ped. For all thoughe it be honou
red with the mouthe/with knea
lynge, with kyssynge, oz with su
che other gestures / yet yf it be
not from the herte by faythe and
truste in god, it is nothyng/but
an outwarde shewe and coloure
of ypocryse and dysymulacy
on. Nowe take hede howe many

e.v. good

The Boke

good woꝝkes a man maye do at
all tymes in this cōmaundemēt,
and neuer to be without þ good
woꝝkes of this cōmaundement,
yf he wyl, so that ſuerly he nea-
deth not to go farre of pylgry-
mage / oꝝ byſpyte holpe places .
And that to make moze playne,
ſhewe what momente oꝝ tyme,
maye ſo ſoone paſſe ouer / in the
whiche without any interrupcy-
on / we eyther receyue not good-
nes of god / oꝝ elles ſuffer yll ad-
uerſytyes / and what other thyn-
ges be the benefytes of god, oꝝ
aduerſytyes / but contynuall war-
nynges and prouocacyons / to
laude, worſhype, and prayſe god /
and to calle vpon hym and his
name / and ſo albeit thou be clea-
ne withoute all buſyneſſe / haſte
thou not yet ynoughe to do, in
this commaundement, to blyſſe,
prayſe

of good Workes.

prayse, laude, and worshyp god:
for vnto what other purpose be
þy tonge, voyce, sounde, & mouth
made: as it is in þy psalme/ loꝛde
open my lippes/ and my mouth
shall shewe forth thy prayse/ Also
my lippes shall prayse the.
What worke is there in heuen/
but of this seconde comaunde-
ment, as it is red in the. 8. 4. psal-
me. Loꝛde blyssed be they that
dwell in thy house, for they shall
prayse the for euer. So Dauid
in the. 33. psalme. his prayse is al-
waye in my mouthe / and saynt
Paule to the Coꝛyntheans / the
fyrste Epyistle the. 10. chappter/
whyther therfoze ye eate oꝛ dꝛyn-
ke, oꝛ what soeuer you do, do all
to the prayse of god / Also to the
Collossyans the. 3. chapptre. and
all thynges, what soeuer you do
in woꝛde, oꝛ deade, do in þy name
of

The Boke
of the lord Ihesus Chryste, gy-
uynng thanks to god the father
by hym. So that a yf we kepte
this worke, we shulde here in er-
the, haue y^e kyngdome of heuen,
and we shulde haue ynoughe &
enoughe to do, as haue the bles-
syd in heuen.



From hence com-
meth the meruay-
lous & ryght iud-
gement of god, y^e
other whyles the
nedy and pooze man, whome no
man regardeth / hath many and
great workes with hym / and at
home at his house by hym selfe,
he other prayseth god merelye in
his prosperyte / or elles calleth
vpon hym in aduersyte / and in
that, dourge a greater & more
acceptable worke / than another
that

of good woꝛkes.

that fasteth moch, prayeth, buyl-
deih churches, goeth pylgryma-
ges, and werpeth hym selfe hy-
thir and thyther with many woꝛ-
kes. And so hence it commeth to
this foole, that he gapeth & ga-
neth foꝛ suche great woꝛkes, so
bitterly blynde, that he neuer ob-
serueth the other moſte excellent
woꝛke of the pooꝛe man/ so that
to prayſe god is but a lytell woꝛ-
ke in his eyes, in comparyson of
these great ymages, ymagened
by his owne woꝛkes, in the whi-
che paduerture he prayſeth hym
selfe moꝛe than god/ oꝛ at y least
taketh moꝛe pleasure in theym
than in god. And so by his good
woꝛkes he resyſteth the seconde
cōmaundement of god and his
woꝛkes. The publycane, and the
Pharyſie, that be in the goſpell
be a fygure of all these. where
the

The booke

the synner calleth vpon god in
his synnes, and pzeaseth hym,
touchynge the two hyghe com-
maundementes, faythe, and the
honoure of god, but the Pha-
ryse accustomed to neyther of
thyse bosteth hym selfe in other
good woꝝkes, by the whiche he
reioyceeth not in god, but in hym
self, trustynge moze in hymselfe,
than in god. wherfoze the one
was woꝝthelye reiecte, and the
other cholen of god, y^e which thi-
ge maketh all to this poynt, that
the hygher & better, that the woꝝ-
kes seme, so moche lesse they sta-
blyfthe a mannes faythe. And to
these euery man pꝛesumeth, that
he maye easely do thyse woꝝkes,
foꝛ we se that no man semeth so
moche to pꝛayse the name and
gloꝛye of god, as they whiche ne-
uer do it. So that when souer
the

of good workes.

the herte is without fayth, it cau-
seth the pꝛecyousnesse of the wor-
ke to be despyled. yea saynt Pau-
le doubteth not to saye playnlye
that they dyde cheyflye blasphe-
me the name of god, whiche bo-
sted them selfe of y^e lawe of god.
foꝛ it is but an easye thyng to
name/ the name of god, oꝛ to pa-
ynte his honoure in paper oꝛ clo-
th, oꝛ vpon a walle/ but to pray-
se hym from the herte/ to thanke
hym in his good gyftes, & bolde-
ly to call vpon hym in his aduer-
sities, Thysse trewelye be very
selde, and the cheyfe of all wor-
kes nexte to faythe. In some-
che, that yf we myghte se howe
fewe there be of these in Chꝛy-
stendome, we myghte dye foꝛ so-
rowe. And yet in the meane ty-
me, thysse hyghe, fayre, and chy-
nyng workes inuēted by man, be
euer

The booke

ever encreased, whiche i dede out
wardlye be lyke vnto these true
workes, but within & in the groun-
de, they be without all fayth and
truste and haue no goodnes in
them at all. So the prophete E-
saie the. 4. 7. chapytre rebuked
the people of Israell. Ye that be
of the house of Iacobe y be cal-
led Israell & haue come out of
the stocke of Iuda, whiche do
swere in the name of the lord &
god of Israel/ye remembre hym
nother in veryte nor in truthe/ y
is to say, they dyd these thynges
nother in faythe nor truste, whi-
che is the true veryte and ryght-
wysenes/ but they trusted i theyr
owne selfe, in theyr owne wor-
kes, and in theyr owne power,
and yet they called vpon the na-
me of god and praysed it out-
wardelye, the whiche thynges
do

of good woꝛkes.

do agre to many nowe a dayes.

Wherfoze þe fyrste woꝛke of this cōmaunde mēt, is to laude god foꝛ his benefyt; whiche be exceedynglye many, in so moche that there ought to be no ceasyng 02 ende of suche laude 02 gyping of thanks. ffoꝛ who can prayse hym ynough, foꝛ this naturall lyfe, albeit I lette passe ouer all the tempozall and euerylastyng goodnes that we maye receyue of hym. Thus is man ouerwhelmed and heaped with good woꝛks, by the onely begynnyng of this commaundement, whiche yf he vse with true fapth, he shall not be here Idle/ Agayn this pzecept offende no men more than they that seme holy, that stande in theyꝛ owne conceyte, þe
f.i. gladly

The booke

gladlye boyste theyn selves / or at
the lest glad to here theyr owne
praise, honoure, and inhaunse-
ment befoze the worlde. The se-
conde worke of this comaun-
dement, is to auoyde and exchue
all worldly honoures / glorie &
praise, and not to seke his owne
name, laude, and faine, that eue-
ry man myghte synge and bable
that / that is spoken of hym, the
whiche is very ieoperdous / and
yet alas for petie nothyng re-
garded, but moost sette by of all
synnes / for all men wold be sene
glorious, and no man be had in
lytell estymacyon, howe abiecte
and vile soeuer he be / so depelye
nature is depraued in her owne
opynyon, and truste in her selfe,
agaynste the .ii. fyrst comaunde-
mentes. But now this ex-
celyng myschefe is taken in the
worlde

**The secon-
de Worke of
this comaun-
dement.**

of good Workes.

woulde for a great vertue / where-
fore it is great leoperdy for them
that be not exercysed and instruc-
te in goddes commaundemen-
tes and hystories of holy scryp-
ture / to rede the hystories and
bokes of the gentylles / for all
the bokes of the gentylles be
full of this poysonne to seake
laude and prayse / in the whi-
che bokes is learned, that no
man is noble or excellent, the
whiche is not moued to prayse
and honoure, and they be coun-
ted for the beste / whiche bodey,
lyfe, kynne, ryches, and to be
shorte all other thynges sette at
nought / insue for honoure and
prayse. All holye fathers haue
complayned of this vyce, and
with a full consente haue iud-
ged it the worst to overcome
of all other vyces. Saynte

f.ii.

Au-

The booke

Augustyne saythe, that all other
byces be done in yll woꝝkes, ex-
cepte desyre of honour and plea-
sure, whiche is done in and of
good woꝝk, wherfoze yf a man
haue no other thyng to do, but
the seconde woꝝke of this com-
maundement yet he hathe busy-
nes and labour all his lyfe to
stryue agaynste this byce, it is
so subtyll, obstynate, importuna-
te, and stryuyng agaynste hym
that wolde cast it out. But now
all these good woꝝkes set a par-
te, we excercyse our selfe in other
byler woꝝkes, yf rather we sub-
uerte and forget these right woꝝ-
kes, by other woꝝkes only good
by our owne iudgement. And
so the holpe name of god is take
in bayne and vntreuerently count-
ed, throughe our cursed name/
pleasure, and desyre of honour,
whiche

of good workes.

whiche onely is to be honoured,
and worshypped, & which synne
is more greuous in the syght of
god, than other māslaughter oz
adulterye, but his popson is not
so clerely sene, as be adulterye
and manslaughter/ for the hygh-
nes of it, for it is not cōmytted in
þ grosse fleshe, but in þ spyryte.

There be some that thynke
it profytable for youthe to
exhorte and moue theym to
do well and lyue well, by pray-
synge, honoure, and laude, a-
gayne to dyswade hym frome
yll, by shame, and sclaunder. For
there be many that do good for
loue of honoure, and of prayse,
and leaue yll, for feare of sclaū-
der / oz els they wolde nother do
the goodnes, nor leaue þ yll vn-
done / whome I leaue to theyr
f.iii. owne

owne iudgement. But we do
 serche howe good workes, shul-
 de truely be done / to the whiche
 thyng who soeuer be redy they
 nede not to be moued, other by
 feare of shame, or desyre of ho-
 noure / but they haue and ou-
 ghte to haue a moze nobler mo-
 cyon, that is, the commaunde-
 mentes of god / the pleasure of
 god, and theyr faythe and loue
 towarde god. They that haue
 not this mocyon nor care not
 for it / sufferynge theym selfe to
 be moued, by honoure, or laude,
 receyue theyr rewarde here. As
 Mathewe sayeth the .vi. cha-
 pytre. And suche as is the mo-
 cyon / suche be the worke and
 the rewarde, and neyther of
 them good but in the syghte of
 the worlde. I wolde iudge it as
 easye to vse and moue a yonge
 man,

of good woordes.

man, by the feare and cōmaun-
dementes of god, and nothyng
els, but whā this pꝛofyteth not/
we muste neades suffre theym to
good foꝛ pꝛayse, and leaue yll
foꝛ sclaunder / as we be boun-
de to suffre yll and vnperfyte
men / of whome I speake be-
foꝛe. There is nothyng that
we shulde do moze in this / but
that we saye vnto theym / howe
that theyꝝ deade is not suffy-
ent oꝛ ryght in the syght of god/
so sufferynge theym to theyꝝ
owne maners, tyll they maye
lerne to do well foꝛ god/as chyl-
dren be pꝛouoked by gyftes and
pꝛomyces of theyꝝ fathers and
mothers to faste, to pꝛaye, and
to lerne, the whiche is not good
to doo, thozoughe alle theyꝝ
lyfe, and neuer to lerne to do
well foꝛ the feare of god, moche
f.iiii. moze

more worse than is it, yf they be
bled to do well for prayse or ho-
noure.



Et neuerthelesse it is
syttynge that we ha-
ue good name & pray-
se / therfore let every
man so shewe hym
selfe, that there can no yll be spo-
ken of hym, nother that any man
be offended in hym. As saynte
Paule sayeth to the Romaynes,
p. xii. chappter prouydyng good
thynges, not onely before god,
but before al men. And to the Co-
rinthians the. ii. eppistle, and the
iiii. chapptre. We report out sel-
fe to every mannes cōscyence in
the syght of god. But here is ne-
de bothe of great delygence and
wyledome, lest that such honour
and good name, shulde make vs
proude,

of good workes.

proude, & cause vs to haue loue
and pleasure in them. For here
procedeth the sayenge of Salo-
mon: as fyre dothe proue golde
in the founace/so a man is pro-
ued with y^e mouthe of hym that
praiseth hym. Therfore there caⁿ
be but fewe so hyghe and spyry-
tuall men, whiche cōtynewe fre,
and vp ryght in such prayse and
honour, setting not by them, nor
haupnge any pleasure in them /
but wholy abydyng fre & voyde
from all spyrytuall pryde/ascry-
bynge all theyr honour & name
to god onely, referryng to hym,
what soeuer excellēce they haue/
nother vsyng them otherwayes
than to the glorie of god & the
profyte of theyr neyghbours, &
to nothyng lesse, than to theyr
owne pryuate welthe and pꝛero-
gatyue/so that they pꝛesume no-
f. v. thyng

The booke

thyng of theyr honour nother be
proude of it, but can lyue as the
most vylest & fylthest of þ world
But let the knowlege the self to
be þ seruautes of god / þ gyuer of
such hono', to serue god & theyr
neyghbour, none other wyse thā
yf he had comytted certayne of
gold to the to be distrybuted to þ
pooze people i his name. So he
sayeth Mathewe þ.v.chap. So
let your lyght shyne before men
þ they may se your good work &
praise your father which is i he-
uen / he sayde not þ they myghte
praise you but your work & yet
þ they myght serue to a moze bet-
ter ppyte þ by the they may pray-
se god bothe in you & in the. For
this is þ true vse of good name &
honour, whan god is praised by
them to þ ppyte of other men.
But suche men as wolde praise

vs

of good Workes.

vs/ & not god in vs & our dedes/
let vs not suffre in any wyse, but
forbydde & fflye such prayse with
all our myght & strength/ as the
most greuous of all synnes and
robberye of the honour of god.

Hence it cometh, that many
tymes by the sufferance
of god, a man falleth in to gre-
uous synnes / and lyeth wrap-
ped in them, in so moche that he
appereth a greuous synner as-
well in his owne syghte, as be-
fore other men, or els he coude
neuer be saued, for the stoppe
and lette of this excedynge vyce
of bayne glorie, yf he shulde ne-
uer fall, but contynewe in great
gyftes & vertues. For god muste
withstande this synne, with o-
ther great synnes/ that his holy
name maye abyde in honour.

So

The booke

So one synne is remedy & a me-
decyne for another / bycause of
our frowarde malycious nature
not onely doyng all yll, but also
abusynge all goodnes. Nowe
marke howe great busynes he
hath, that wyl do good workes
whiche come to his handes by
great heapes / with the whiche
whan he is compassed about on
euery syde, and hath ynough co-
maunded hym to do / yet (alas for
sorrowe) he seaketh and foloweth
other after his owne mynde and
wyl, & letteth them lye vndone /
so y no man can speke ynoughe
agaynst this yll / nother exchue
it ynough. With this synne had
the prophetes moche to do / and
were slayne / for bycause they re-
fected and dampned such chosen
workes, inuented and taken vp
by mannes owne mynde / pre-
chyng

Chosen Wor-
kes of mannes
owne fanta-
sie ben for
bydden.

of good Workes.

chynge onely the cōmaundemen-
tes of god/ of the which workes
speketh Hyperemie the. vii. chappy-
tre/ these thynges sayeth y^e lozde
of hostes of Israell / put youre
sacrifyce to your offrynges, and
eate the fleshe/ for I speake not
with your fathers / nother com-
maunded them one worde of sa-
crifyce and offrynges/ that daye
that I brought them out of the
lande of Egypte/ but this worde
I cōmaunded theym, sayenge.
Here ye my voyce, and I shal be
vnto you a god/ and you shal be
vnto me a people, that is to say/
here ye not that, whiche semeth
ryght and iuste to you / but that
which I haue cōmaūded you / &
walke you in all the waye, whi-
che I so bydde you / y^e you maye
do well. And the. xii. chappytre of
Deuteronomye / do onely to the
lozde.

lord, & whiche I comaunde the,
 do thou nother put to, nor take
 awaye any thyng. These and in-
 numerable such sentēces of scrp-
 ture be spoken to plucke a mā/
 not onely from synne, but also
 from the good and iuste workes
 of theyr owne oppnyon / & onely
 to brynge theym by this playne
 sentence to goddes comaunde-
 mētes / that they may greatlye
 regarde, and kepe theym onely.
 As it is sayd, Exodi the. xiii. cha-
 ptre. It shall be as a sygne in
 thy hande, and as a remembraū-
 ce before thy eyes / & the lawe of
 god may be alway i thy mouth.
 And in the fyrste psalme / he shall
 muse in his lawe daye & nyghte/
 for we haue busynes ynoughe &
 more than ynoughe, to fulfyll
 the comaundementes of god.
 For he hathe gyuen vs suche co-
 maunde-

of good woꝛkes.

maūdemētes, ȳ yf we dyd vnder
stande them/we shulde not true-
ly be ydell, the t wynkelyng of an
eye/ and lyghtly forget all other
woꝛkes. But the yll spyryte whi-
che resteth not vntyll he pulle vs
on the lyfte hande, into yll woꝛ-
kes / loketh ryghtly vnto these
chosen and slypnyng woꝛkes/a-
gaynste the whiche god cōmaun-
deth, Deuteronomie the. xxvii.
and Josue the. xxi. chapytre.

Be ye onely strong and busy,
that you may kepe all thyn-
ges that be wryten in the
booke of Moyses lawe,
and do you not bowe
from it, nother on
the ryght han-
de, nor on
the lyfte
hande.

The

The thyrde
Woꝛke of y
seconde com
maundemēt.



The boke

The thyrde woꝛke of
this cōmaundement,
is to call vpon the na-
me of god in all try-
bulacyōs / for by this
god iudgeth his name to be ha-
lowed, magnifyed, & woꝛshyp-
ped / yf we name hym, & cal vpon
hym in persecucion and necessity.
And for to be shorte, this is
the very cause why he dothe not
onely punyshe vs with so many
necessities, suffrynges, persecu-
cions, ye & dethe / but also suffe-
reth vs to lyue in many yll and
synfull affeccyons / that by them
he maye moue man to conne to
hym / to crye to hym, and to call
vpon his holy name / and so to
fulfyll the woꝛke of the seconde
cōmaundement, as he sayde the
4.9. psalme. Call vpon me in the
Day of thy trouble / And I shall
delyuer

of good worke.

delyuer the , and thou shalt ho-
nour me. Offre to god the sacry-
fyce of prayse, and thou shalt ho-
noure me. And this is the waye,
wherby thou mayst come to hel-
the. For by this worke a mā may
perceyue & proue what the name
of god is, howe myghty and full
of power it is, to helpe thē that
call bpon it / by the whiche spryn-
geth meruaylouslye truste and
faythe / wherby the chiefe & fyrst
cōmaundement is fulfilled / the
whiche thyng David had pro-
ued when he said the. 53. psalme.
I shall wyllyngly offre to the / &
I shall prayse thy name, for it is
good . For thou haste delyuered
me from all trouble / and my eye
hath looked ouer all my enemyes.
And in the. 90. psalme god sayth
Bycause he hath trusted in me,
I shall delyuer hym, and I will

g.i.

defende

The boke

defende hym / bicause he hath
known my name. Nowe therfo
re marke, what man there is in
the worlde / that hath not busy-
nes ynoughe all his lyfe / in this
one worke / for who lacketh tem-
ptacyon, ye the space of one hou-
re : Albeit in the meane tyme I
passe ouer, and speake in thyng
of the temptacyon of troubles,
whiche be infynyte. To this ad-
de that the mooste peryllous tem-
ptacyon of all is this, whan the
re is no temptacyō, nor trouble,
but that al thyng gothe after a
mannes mynde lest he for-
gette god, and be the moze cruell
and mysful this prosperyte and
fortunable seasōs. yea here hath
he ten tymes moze need to call
bpou y name of god than in ad-
uersyte, as it is red the. 90. psal-
me there shall falle a thousande
bpou

of good woikes.

hpon thy ryght hāde. Moreover
we se clerer than the day, by day-
ly experyence of men, that there
be more greuous vyces & synes
cōmytted in peace / in welthe of
goodes, & in prosperous tyme,
than in warre, pestylence, synes,
& in al maner of troublous.
In somoch that Moyses feared
that his people shulde forsake y
cōmaundementes of god / for no
other cause, but that they were
more full lacyate / and quyet,
than was expedient, as he sayde
Deutonomie the. 32. chap. And
Israell waxed corse & kycked,
waxed corse, thicke & linothe / &
let god go y made hym & despy-
sed y roke y saued hym, wherfo-
re almyghty god suffered hym to
haue many other enemyes, who
he wolde not put away, y they
shulde haue no rest, but exercyse

g.ii.

them

Edynur
all prospe
ryte is
most dai
gerous.

The boke
them selfe to kepe the cōmaunde-
mentes of god, as it is redde the.
iiij. chapytre of Iudyth. Thus
he handeleth and punyssheth vs
with all maner of aduersyte/ he
is so carefull for vs, to dꝛyue and
teache vs to call vpon his name/
to desyre faythe & truste in hym/
and so to fulfyll two the fyrste cō-
maundementes.



Dere therfore folow
the men doo peryl-
lously/ and specyally
these holy wor-
kes, whiche chalen-
ge any syngularyte to them self,
one lerneth to blysse hym selfe/ y
other to defende hym selfe, with
letters/ some conueth to char-
mers, prophesiers, and sothe say-
ers/ this man seketh this, & this
man that/ & all that they myght
be

of good workes.

be safe without aduersytie. Neyther can it be tolde howe myght
ye the deuyls wytchecraftes reygne agaynst this commaundement by charmyng and conueryng with superstycious, which be all done for this cause / that they shulde haue no neade in the name of god. By y^e whiche thinges there is moche vnreuerence had to the two fyrste commaundementes, bycause that such thynges ben sought of y^e deuyl, man, or other creature, which oughe onely to be sought and foude of god / by pure, playne, and bare faythe and truste, with a merye boldenesse / and by calling vpon his holy name. Doste not thou thy selfe therfore fele at thy fyngers endes, that it is a great folyshenes, to beleue the deuyl, man, and creature / and loke for

g.iii.

good

The booke

good thynges of them: And yet
without suche faythe and truste
in theym, it helpeth oz profyteth
nothyng to cal bpō them. What
disceyre thā shal there be i þ good
& faythfuli god: oz what shulde
let vs to trust & byleue of moche,
yea and farre more in hym as in
man oz deuyll: Whatan that god
doth not onely promyse vs suc-
cour, and sure helpe, but sheweth
it vs by al maner occasions, dy-
uyng vs to put such faythe and
truste i hym. Is it not a pyteous
thyng, and to be bewayled, that
the deuyll oz man cōmaundyng
no thyng nother compellynge,
but only hyghtyng and promy-
syng shulde be set aboue god,
whiche promyseth, compelleth,
and cōmaundeth. Yea and more
to be gyuen to the deuyll than to
god: we maye well be ashamed /
yf we

of good workes.

ys we take but euen ~~the~~ exam=
ple of them that trust in y^e deuyl
or in man. For ys the deuyl (al=
though he be an yll and a lyenge
spyrte) kepe his promyse with
them that come in to his felow=
shyppe / howe moche more wyll
god onely mekest and truest ke=
pe promyse with them that trust
in hym? The ryche man trusteth
and is bolde in his ryches, and
money, and that profyteth hym
and wyll not we truste and be
bolde in the lpyngge god? that
he wyll and maye helpe vs? it
is a comon sayenge / ryches ma=
keth man bolde, and it is true.
As Barucke wyrteth the thyr=
de chapytre. Whiche treasu=
re bp syluer and golde / in the
whiche men truste, and there
is none ende of theyr gettynge.
But he is moche more bolde
g.iiii. that

The boke

that is moued by the hyghe and
euerlastyng good / in the which
not men / but onely þe sonnes of
god be bolde and trustye.



At yf no suche ad-
uersyte oz trouble
dyd compell vs to
cal vpon the name
of god, & to truste
in hym / yet onely synne is suffy-
cyent to exercyse and styze vs to
this woꝝke / for synne belegeth
vs with thre stronge hooles
Of the whiche / the fyrst is, our
owne flesche. The secōde, the
woꝝld, the.iii. the deuyll, by who-
me we be cōtynually prouoked,
styrred, and greued / for þe flesche
seketh pleasure and rest, þe woꝝld
loketh for ryches / power and ho-
noure, the deuyll seaketh pryde,
boastyng, and loue of hym selfe /
and

of good workes.

and despylyng of all other men/
whiche be so myghty, that euery
one of theym alone is stronge y=
nough to oppresse & ouercome a
man, the whiche truelye we can
neuer ouercome / but by callyng
vpon y^e holy name of god, in sted
faste saythe. As Salomon sayth
the. xlii. chapitre of the prouer=
bes. The strongest towre is the
name of god / the ryghtous man
ronneth vnto it, and he shall be
lyfte vp / so Dauid in the. iiij.
psalme, I shall take the cuppe
in the thākefull cyste, for y^e helpe
brought me, and I shall call v=
pon the name of y^e lord. Also the.
xlii. psalme: I magnified and
worshypped the lord, & so was
I saued frō my enemyes. These
workes, & the power of the name
of god, be vnknoen vnto vs/
& that for bycause we haue not

g.v.

bled

The booke

bled them, nor euer fought gladly with our synnes, as thinking that we had no neede to call bypon the name of god. And this fortuneth bycause we be onely exercised in our propre workes, whiche we do by our owne power.

Also the workes of this commandement be/ & we shulde not swere, curse, lye, deceyue, a charme, by & holy name of god nother exercise any other mysuses, the whiche be so great that they be known byuerfallye to all men. For these synnes be onely (for the moste parte) preached and shewed in this commaundement/in the whiche is also comprehended that we shulde forbidd other men to swere, to lye, to deceyue, to curse, to charme, or by any other meanes to synne,
with

of good woꝛkes.

with the name of god, by y^e whi^{ch}
che as there be many causes gy=
uen to do good deades / so there
be to lette yll . But the chye^{fe}
and moost weyghtye woꝛke of
this cōmaundemente , is to de=
fende the holye name fo god a=
gaynst all the spyꝛtuall mys=
uses . and to settethat foꝛthe a=
monges all men . Foꝛ it is not
ynoughe that foꝛ my selfe and in
my selfe , I prayse and call bp=
on the name of god as well in
aduersytie as in prosperyte / but
I muste neades shewe this na=
me foꝛ the , and lade my selfe
with the hatered of all men foꝛ
the gloꝛy of this name / as Chꝛi=
ste said to his discyples, you shal
be hated of al men foꝛ my name.
Here we must dyleplease father,
mother , & our best frendes, here
we may withstaḡde our offycers ,
and


The chye
fe cūmaū
demēt of
this pꝛe
cept.

The boke

and segnyours bothe spyrytuall
and temporall, and we muste be
rebuked as stubborne and dysobe-
dyent. Here the ryght and great
lerved men, & they that seme ho-
ly with the all worldly men must
be agaynst vs. And though they
be chye felye bounde to do these
thynges, to whome is comytted
the chiefe of preacheinge / yet eue-
rye Chrysten man is bounde to
the same, whan tyme and place
requyrez it / for we ought to pay
and to gyue all that we haue or
may do, for the name of god, and
to proue in dede that the name,
honoure, and laude of god is de-
rer to vs, than al other thyng, &
to truste in hym aboue all thyng-
es / and to loke for all goodnes
of hym, & so to professe hym that
we take hym for y hyghest good
of al / and for whose name we be
redye

of good workes.

redye to leaue and forlake all o-
ther thynges.

ere we muste with-
stande all iniuries &
wyckednesse, where
as other the treuthe
or ryght be in daun-
ger, or sufferyth byolence, or ne-
cessyte. Neyther shuld be here ha-
ue respect to any psone, as many
men do, greatlye stryuyng for
wronge done vnto the ryche my-
ghtye men, and to theyr frendes,
but where as any suche thynges
fortune to the poore and subiecte
men, or to theyr ennemyes / they
reste and let theym alone / suche
men loke not vpon the name of
god in them selfe, but throughe
a paynted wyndowe measurynge
the veryte and ryght after the re-
specte of persones. They fynde
neuer

The booke

neuer out theyr owne false eye,
whiche loke moze vpon the per-
sone than the cause. These be
very flaterers and hypocrytes/
haupuge no thyng to defende
the truthe with / but cloyng
and colouryng. For they knowe
very wel that there is no leoper-
dy to fauour the ryche, myghty,
and connyng men, and theyr
frendes, of whome they may re-
ceyue thanks, be defended, and
honoured agayne. With suche
easynes may a man withstande
wzonges done to bysshoppes,
kynges, prynces, & other great
men / for to helpe and defende
theym, euery man stryue to be
beste. Howe p:euys this dis-
ceytfull Adam with his wytte/
whiche goodlye cloketh the co-
uetousnes of his profyte with
name of verytie, and iustyce, and
with

of good workes.

with the name fo god. But whā
any luche thyng happeneth vn-
to a neadye or pooze man / than
this false eye fyndeth not so mo-
che pzoofte, though he percey-
ue neuer so well, the hate of the
ryche menne, and so forsaketh
the pooze manne, carynge for
nothyng leffe / thanne to helpe
hym that is in trouble. Who
can nombze the multytude of
this synne that is in Chrysten-
dome? So sayeth god, the .81.
Psalme. Howe longe wyll ye
iudge wzonge fullye and take
vppon you the face of vngod-
lye menne? Se that you dely-
uer in iudgement the pooze and
yonge fatherlesse / sette the trou-
bledde and oppzessyd menne in
theyz ryghte / auenge the pooze
forsakenne, and neadye / and
to delyuere theym fromme the
handes

The boke

handes of the vngodly . But for
as moch as they do none of the-
se, it foloweth, that they nother
knowe nor perceyue any thyng,
but stycke in the respecte and per-
sones of men, that be of greute
power, how vnrighous soeuer
they be, and knowe not the poore
men, be they neuer so rightwys.



Where myghte a mā
do many god workes.
For y greattest parte
of men of power, ry-
che men, & our frendes, do woroge
and exercyse byolence, & tyrany-
nye, in the nedy, poore, and ad-
uersaries. And ygeratter a man
is, y worse he is comenly. Where-
fore there as thou canste not let
such byolence, & helpe the truthe/
yet shewe it in wordes, & nother
assente nor fauour to y vnrigh-
t wys,

of good woꝝkes.

wyse, but speke þ truth playnly.
foꝝ what I pray you, pꝛofyteth
it a man to do all good woꝝkes,
ronne to Rome, and to all other
holpe places / to buylde & founde
churches and colledges, to pur-
chase all pardons, and yet fynde
hym selfe sawty in the name and
honour of god: bycause that his
name beyng hꝝd / and suppress-
sed they set moze by theyꝝ owne
goodes, honoures, and fauoure
of theyꝝ frendes / than they dyd
by the truth / whiche is the name
and verye honour of god / yea
what man is he / that hath not
suche good woꝝkes, daylye and
hourelpe cōmyng home to his
doꝝes and house: that he nedeth
not to ronne farther, oꝝ inquyre
moche foꝝ good woꝝkes. foꝝ yf
we wolde loke vpon the lyfe of
man, and marke with how lytell
h.i. regarde

The booke

All men be
lyers.

regard all thynges be done both
here/and euery where/we shuld
be compelled to crye with þ̄ p̄ro-
phete sayeng/euery mā is a lyer.
Of a truth all men be false lyers
& deceyuers/ for the cheyf true &
p̄yncypall worke sette a parte,
they garnyshe & paynt them sel-
ues/with the leste and vyle wor-
kes/and yet they wolde be coun-
ted good, and clyme to heuen
with a sure quyetnes, and reste.
But perauenture some man wyl
saye, wherfore dothe not god
helpe the poze alone, seyng that
he knoweth & maye helpe euery
mā: I answere that he knoweth
and maye helpe and do it, but
he wyl not do it alone / for he
wyl worke togyther with vs/
and by vs/ But albett we refuse
to do hym this honoure. yet ne-
uertheles/ he wyl perfourme it,
hel-

of good Workes.

helpynge the poore, & dampne su-
che with þ vncryghtwysse, as wyl
not helpe theym, but despyse the
great honour of his worke, as
men that fauoured the vncryght-
wysse. And albe it he be blyssed a-
lone, yet he gyueth vs the same
honoure, bycause he wyl not be
blyssed alone, but wyl haue vs
blyssed togyther with hym. And
moreouer yf god shuld do all the
se thynges alone, his comaunde-
mentes shuld be gyuen in vayne
no man haupnge a cause to exer-
cise hym self, in the great workes
of his preceptes. Nether shulde
any man haue any sure profe or
expervence, whether he trusted
faythfully in the name of god or
no, and allowed it for þ hyghest
good that is or no. And whether
that he wyl put hym selfe in all
ieopardyes for hym or no.

h.ii.

It

An innocent
lyfe, & good
Workes ben
fyue tokens
of a ryghte
faythe.

The booke



Depertayneth also
to this worke to re-
syste all false, per-
uerse/ Decepuable
erronyous Doctry-
ne and heresydes/ and all þe abuse
of the spyrytuall and ecclesyasty-
call power, the whiche is a mer-
ueylouse hyghe thyng/ for they
straytelye withstonde the name
of god / with the name of god/
wherfoze it semeth to be greate
Jeoperdye to gaynesaye them,
whan they cloke theym selves,
sayenge. who soeuer resysteth
them, resysteth god and all his
sayntes/ whose stede they be in,
and whose power they do vse,
sayenge that it was spoken to
them by Chryst. He that heareth
you, heareth me/ and he þe despy-
syth you, despyssyth me / to the
whiche word, they stycke styffely
and

of good woikes.

and be fyerce & bolde to cōmaun
de to do & leaue vndone what so
euer they wyl/to excomuncate,
curse, take a waye, sleve/ and do
all other wyckednes, rebukes, &
shames after their owne pleasur
without any let, but Chryst dyd
not thynke them to be obeyed
in all thyng which they speake
and do / but onelye whan they
put forth vnto vs the worde of
the gospel, and not theyr owne
worde/or elles howe shulde we
haue knowen to auoyde theyr
lyes and synnes: for we muste
neades haue a rule, to shewe
wherin they muste be obeyed &
folowed / whiche rule muste be
gyuen to vs not of them but of
god, to the which we must order
and vse our selves / as we shall
here in the fourth cōmaūdemēt.
Thus therfore muste it be / that
h.iii. in

The booke

in the spyrytuall degre/the moze
parte be false doctryne, pzechn-
ges, and the abuse of the Eccle-
siastycall power, to the ende that
we maye haue cause and occasy-
on to do the woꝝkes of this com-
maundement, and that we shuld
be pꝛoued / what we wyll do, oz
leauē vndone, for the honoure &
gloꝛye of god / agaynst the vn-
godlye blasphemers of hym and
his name. ¶ I wolde to god/
that here we were as we oughte
to be, Howe often than shuld the
false offycalles sette forth, both
the popes and the bysshoppes ex-
cōmunicacyon in bayne : howe
greatly then shulde y thundꝛa-
ges of Rome / faynt and decaye :
howe ofte shuld he holde his pea-
ce / whom all the woꝛlde is cōpel-
led to here : howe fewe pꝛechers
shuld than be foude in Chꝛysten
Dome.

of good Workes.

dome. But this myschefe hath so longe preuayled that, what soeuer they ordeyne muste be iuste and ryght. Here is no man that wyll stryue for the name and glo-rye of god. Truly I byleue that there is no greater synne/nother more cōmytted by the outwarde workes/then in this cōmaundement. For it is hygher then that many can vnderstande and perceyue it / and so oruate with the name and power of god / that it is ieoperdye to touche it. But the prophetes were ones chiefe/crafte maysters in this thyng, and after theym / the Apostles / and specyallye saynte Paule nother regarded nor cared, whether the hyghe pzeest, or the lowe pzeest sayde it / whether he dyd it in the name of god / or that he dyd it in his owne name / for they marked

h.iiii.

the

As it appeareth
p. 2. cha-
pytre to the
Galatyens
Wher Paule

The booke

rebu keth pe: the woꝝdes and the deades, and
ter openlye, compared theym with the com-
foꝝ his dys: maundementes of god / not lo-
symulacion. kynges whether great Iohſi / oꝝ
lytel ſpycholas ſpake oꝝ dyd ey-
ther in goddes name oꝝ in man-
nes. And foꝝ this cauſe they we-
re put to deth / of y which thyng,
moche moze / myght be ſpoken
now in our tyme, wherin all thi-
ges be done out of frame. But
Chꝛyſte & paule muſt hyde theſe
thyngs, with theyꝝ holy names,
all though there can be no moze
ſhamfull a cloke of ſynne in the
woꝝlde / than the moſt holpe and
blyſſed name of chꝛyſte Iheſu.
Wherfoꝝe a man maye abhoꝝre
this lyfe / onlye foꝝ the abuſe and
blaſſeme the holy name of god /
And yf theſe thynges contynue
any longer, I am a frayde leſte,
foꝝ god / they ſhall woꝝſhypp the
Deuyll

of good woꝝkes.

deuyll. Our holy and spyꝛytuall
men do all thyngs with suche ab
homynable boldnes / and with
oute any shame. Therfoze it is
hyghe tyme / that we pꝛaye herte
ly to god / that he wyl sanctyfy
his name. But y muste be with
the blode of them that sette in y
goodnes of martyꝛes, and whi-
che be gotten & saued with theyꝛ
blode. And euē they them selues
must be martyꝛes agayne / of the
whiche thyng / we shall speake
moze an other tyme.

He meaneth
that we be
saues by the
woꝛde, wher
foze the mar
tyꝛs shedde
theyꝛ blode.

The thyꝛde cōmaundement.



We haue nowe seen
howe manye good
woꝝkes, be in y se
conde cōmaunde
ment, of god / whi
che be not good in them selues /
h. v. except

The booke

except they procede out of fayth/
& trust of the loue of god toward
vs / I wolde to god therfore we
kept onely this cōmaundemēt so
that we were not so occupied &
busye with other woꝝk / that we
vtterly forget this woꝝke / nowe
than foloweth ȳ thyꝝde cōmaun-
dement. Kepe thy sabboth day, ȳ
thou sanctyfye it / as ȳ loꝝde thy
god hath cōmaūded the / In the
fyꝝst it is cōmaunded how ȳ our
herte oughte to be byfoꝝe god in
thoughtes. In ȳ seconde both in
herte & also in mouthe with woꝝ-
des . In this thyꝝde is cōmaun-
ded howe we shuld gyue our sel-
fes to god by woꝝkes / And this
the ryght & fyꝝste table of Moy-
ses / in the whiche these thꝝe cō-
maundemētes be wꝝyten, rulyn-
ge man on the right syde / ȳ is to
say / in suche thyngs as pertyne
vnto

of good Workes.

unto god/ without the meane of
any creature. The fyrste workes
therfore of this precept be grosse
& sensyble/ which the most parte
we cal diuynе seruyce, as to here
masse, to pray, to heare sermons,
vpon the holy dayes/ & after this
oppyon: there be but fewe good
workes in this cōmaūdemēt. And
yet thysе except they con out of
loue, grace, trust, & fayth of god/
be nothyng at all as I sayd be-
fore. Wherfore it were wel yf the-
re were lesse holy dayes/ in as mo-
che as now a dayes/ the workes
done in suche holy dayes ben cō-
monly worse than the workes of
ferypall or workye dayes by Idel-
nes, eatyng, dzyntyng, playeng
& such other yll dedes. Moreover
the masses be herde wout any p-
fyte, & the prayes sayde without
any fayth. For y most pte thus it
is

The booke

is/that we thynke we haue done
ynoughe / whan we haue seen
masse with our eyes / prayed w
our mouth / passynge ouer these
thynges outwardlye , not thyn-
kyng that we shulde conceyue
some thyng of the masse in to
our hertes / that we shuld gette
some lernyng out of þ sermōde/
and that we shuld desyre/aske,
and loke for some thyng in our
prayers . Albeit here is þ great-
test faute of bysshops , & prests,
and of them to whome the offyce
of preachynge is enioyned, in
that, that they preache not
the gospel, and teach
not men/ howe they
shuld se masse, here
sermondes/ and
praye/ wherfore we wyl declare
these thre woꝝkes in
fewe woꝝdes.

In

of good woꝛkes.

In the masse it is necessarye/
that we be there present in
herte/ & than be we present in her
te/whan we exercyse faith in our
herte, here we ought to nombze &
wepe the woꝛdes of Chꝛyst: wher
by he oꝛdayned y^e masse, sayeng/
Take & ete/ this is my body whi
che is gyuen foꝛ you / lykewyse
ouer the cuppe/ take and dꝛynke
of this all/ this is y^e cuppe of the
newe Testament / in my blode/
whiche foꝛ you and manye shall
be shedde/ so ofte as you shall do
this / Do it in the remembraunce
of me. By thys woꝛdes/ Chꝛyste
oꝛdayned Diriges & yere myn
des/ daylye to be kepte foꝛ hym/
thꝛoughe out all Chꝛystendome
And made solempne, lawfull/ ry
che, and so great a testament / in
the whiche he bequethed, no ren
tes monye, oꝛ tempoꝛal goodes/
but

How y^e mas
se oughte to
be herde and
what to be
done thereat
of y^e hearers.

The booke

but forgyuenesse of all synnes,
grace, mercye/ and euerlastyng
lyfe / that who soeuer come to
these diriges / may haue this tes-
tamēt. And vpon this he dyed/
wherby this testamēt was made
sure fyrm & stable, and neuer to
be reuoked. And in a token of y/
in the stede of a wytyng and
seale/he hath lefte here his pro-
per body vnder breade and wy-
ne. Here nowe therfore is neade/
that a man exercyse well y fyrste
worke of this cōmaundement/y
he doute nothyng:but that this
is for a suertye, & that he suffer &
byleue the testament to be certay-
ne vnto hym/lest he make chryst
a lyer. For what other thyng is
it/yf thou, standyng at the masse
and nother thynke nor byleue/y
chryste hath bequethed & gyuen
the / by his testamēt forgyuenes
of

of good workes.

synes/ than as yf thou shuld say,
I knowe not oz byleue not that
it is true/ that forgyuenes of all
my synes is here bequethed & gy-
uen vnto me. ¶ How many mas-
ses ben there now in y^e worlde? &
how fewe that heare them/ after
this fayth & maner? wherby god
is greuously offēded. ¶ Wherfore
there is no man y^e heareth masse
profytable/ except other y^e he be
in aduersytie, temptacyons, and
desyrynge y^e grace of god/ oz els
whiche wolde gladly be rydde
of his synes, oz els yf he be in an
yll mynde, and yet chaūge it in
the meane tyme/ and attayne the
desyre of the testament. And for
this cause the cōmune and open
synners, weare not suffered in
tymes paste to come to masse.
¶ Therfore this faythe, goynge
ryghte forthe after her maner/ it
can

The Boke

Eucharistie.

can not be/ but the herte of man/
made merve with this testament
muste ware hoot and melte in þ
loue of god / and than foloweth
praple & gypung of thank' with
a swete herte/ vpon this in þ gre
ke tonge/ the masse is called Eu-
charistia/ that is to say, kyndnes
oz gypunge of thanks/ bycause
we praple god, & gyue hym than
kes/ for suche a comfortable, ry-
che and blyssed testamente, euen
as he/ whome a notable & fayth-
full frēde hath bequethed a thou
sande pouēdes oz moze/ prapseth,
gyueth thanks/ and is merve.
But it happeneth ofte tymes to
chyste/ as it doth to some other/
whiche by theyr testament make
them, that they bequethed vnto,
ryche/ whiche neuer after remem
bre them / nother prapsynge nor
gypunge vnto them thank'. So
be

of good Workes.

be our masses done nowe a dayes/
es/ y we in the meane tyme/no-
ther know no2 be sure what they
profytte vs/ o2 wherfoze they be
done/which thyng is the cause/
that we nother prayfynge, nother
guyng thanks/ no2 dyligent/
but dype and harde, contynue at
masse / content with our owne
prayers & small deuocions / of
the whiche I shall speake moze
an other tyme.



Preachynge shuld be
none other thyng/
but the declarynge
of this testamente/
but who can here,
whan no man dothe preache:foz
now truely they vnderstond not
this testament / whose duty it is
to preache it/ & prechynge also
foz the most parte go a brode/ &

i.i.

at

The booke

at large into tryfelyng tales no-
thyng worth/ & so whyles Christ
is forgotten / it happeneth to vs
as it dyd to them in the.iiii.booke
of kynge, the.vii.chapitre/thou
shalte se / and therof thou shalte
not eate/bycause that we seynge
our good, do not vse it/of þ which
speketh Ecclesiastices. This
is a great myschpyse, þ god hath
gyuen ryches to man/ whiche he
suffereth hym not to vse. So we
se innumerable masses, and yet
ignozaunte in þ meane tyme whe-
ther the masse be a testament or
no/or rather some other thyng/
as though it were a good worke
by it selfe. O good lord/ howe
bitterly blynded be we: But whe-
re as this thyng is well preched/
it muste neades be delygentlye
harde, receyued, ofte tymes spo-
ken of/and so shall the faythe be
strengthened

The masse
is no good
worke of it
selfe, that is
to wytte, it
pwytheth not
whan it is

of good workes.

strengthened agaynste tēptacyons
of synnes, past, p̄sēt, & to come.
No this is the onely ceremony,
& the onely exercyse ordayned of
Chryst/in ȳ whiche we ought all
to be gathered togyther, come to
gyther, exercysed, and be agreed.
The which ceremony is not yet,
as other bare ceremonies ben/
but he hath put in it an excellent
ryche treasure/ to be delyuered &
gyuen to all thē ȳ b̄leue in this
testament/ with such p̄achyng
shulde the synner be p̄ouoked /
that he beyngē sorre for his syn-
nes/may be kyndell with the de-
syre of this treasoure/ therfore it
is a great synne of thē, that here
not the gospel/ and regarde not
suche treasoures, and so ryche a
feaste/ to ȳ which they be called/
but it is a greater synne not to
p̄ache the gospel, and to suffre

herde or said
Without the
faythe ther
unto, neces-
sarely reque-
syte, & this
is th'authors
mynde.

l.ii.

so

The booke

The gospel
oughte to be
preached at
euery masse.

So manye people / desyring to
here the gospel, to persue, not-
withstandynge the strayte com-
maundemente and ordenaunce
of Chyste to the cōtrary whiche
wyl no masse to be done / but
that euen than the gospel also
shuld be preached / as he hymselfe
sayde / so ofte as you shall do
this / you shall do it in my remē-
braunce / wherfore it is a fearful
and abhomyable thynge / to be
a byschope / a curate / a paryshe
prest / or a precher nowe adayes /
for there is no man y lesse kno-
weth this testamente I tell not,
howe fewe there be that preache
it. And yet this is theyr specyall
offyce and onelye dūetye / Howe
harde accompte / therfore shall
they make for so many sou-
les lost / for the lacke of
suche preachynge.

of good woꝛkes.



We must praye/ not Prayer.
as it is comenlye
bled, to mūble bp
manye leaues, oꝝ
bedestones, but to
take in our handes some pꝛesent
troubles/ and handel them with
all our desyre, and in them to ex-
ercyse oure faythe and truste to-
warde god / that we doubte not
but that we shall be harde. Saynt Ber-
narde. So
saynt Bernarde taught his bre-
therne to praye, sayeng/ dere bre-
therne despice not your pꝛayers/
foꝝ I tell you foꝝ a truthe byfoꝝe
you haue ended youre woꝛdes,
your prayer is wꝛyten i heuen/ &
one of these two/ may you be su-
re of vpon god / that ones your
prayer shall be fulfilled / oꝝ yf it
be not fulfilled / it shulde not be
foꝝ your pꝛyde / that it were ful-
filled. So is prayer, a synguler
i.iii. exer-

The Boke

exercyse of the fayth / which fayth maketh the prayer so acceptable to god / that other it shal be fulfilled / or els better shal be gyuen thā is asked. So sayd saynt

By James
Wordes eue-
ry man may
perceyue the
great force &
strengthe of
a sure fayth.

James / yf any that is amouge you lacke wysdome / let him aske of god, which gyueth to all men abundantly / and casteth no man in the tethe with his benefyces, & it shalbe gyuen hym / but let hym aske in fayth and wauer not / for he that doubteth is lyke the waues of the see, toste of the wynde and carped with byolēce / nother let that man thinke, that he shal receyue any thyng of god. Is not this a playne and clere sentence / as it pmpseth to hym that byleueth / so it denyeth to hym that byleueth not, that he shal nother obtayne that whiche he desyrezeth, nor no better. And to

He that by-
leueth not re-
ceyueth no
benefyte.

sturre

of good woordes.

sturre by this same sayth/ Christ
hym selfe said. Marke .xj. chap.
Therefore I say vnto you/ what
soeuer you desyre what you pray/
byleue y^e you shal haue it, & it shal
be done vnto you. And Luke the
xi. And I say vnto you/ aske & it
shal be gyue you/ seke & you shal
fynde/ knocke and it shal be ope
ned vnto you / for euery mā that
asketh, receyueth/ and he that se
keth, fyndeth / and to hym that
knocketh, shal it be opened/ yf y^e
sone are breade (sayeth Chyste)
of any of you whiche is his fa
ther/ wyl he p^{ro}f^ore hym a stone?
or yf he aske fylshe/ wyl he gy
ue hym a serpent: yf ye than whi
che are euyl/ knowe howe to gy
ue good gyftes vnto your chyl
dren/ how moch moze, shal your
father celestyal gyue a good spy
rite to them y^e desyre it of hym.

i.iiii.

who



Ho is so herde oꝛ so
 stonpe, whan suche
 myghty and stronge
 wordes can not moue
 to pray merely and boldely with
 all truste: But nowe how many
 prayers were it nede to refoꝛme,
 yf we shulde praye a ryghte: Be
 not al churches and abbeyes full
 and replenysshed with prayers
 and songes: And howe is it, that
 there cometh so lytell profyte of
 them: yea that it is every daye
 worse and worse: Certeyse there
 is no other cause, but that that
 saynt James sheweth, sayenge/
 ye aske, and ye receyue not / be-
 cause ye aske it euyl / foꝛ yf this
 truste & faythe in prayer wante,
 the prayer is deade / & nothyng
 elles, but a paynfull labour and
 weyrynes / foꝛ y which, yf there be
 any thyng geuen / it is nought
 but

of good Workees.

but temporall profyte / without
any good helpe of the soule / yea
rather they be great hurtes and
blyndynges of the soules / in the
whiche they procede, mumblyng
moche with the mouthe / not re=
gardynge to trust to obtayne y,
whiche they desyre / and so they
cōtynue styffelye in suche vnfa=
thefulnes / as in most the worst
custome that can be agaynst the
ble of faythe / and the nature of
prayer. Wherof whiche that fo=
loweth / that he that preacbeth
truelye / doubteth not, but that
his prayer is for a suretie accep=
ted & harde / yea though he ob=
tayne not that, that he desyeth.
For in oure prayer we may sette
our trouble before god, but yet
we can appoynte hym no maner
of measure, meane, ende, marke,
or place to helpe vs / but permitt
i.v. all

prayeth

The booke

all vnto hym/ whiche wyll gyue
other that/oz better than we can
ymagyne oz thynke / As saynte
Paule sayeth to the Romaines,
the.viii.chapptre/ & to the Ephe-
sians the.iii.chapptre. And god
worketh moze pꝛofoundely and
better/ than we perceyue and vn-
derstande/ so that there muste be
no doubte, but that the pꝛayer is
herde and accepted. Pꝛouyded
alwaye that the tyme, place, ma-
ner and ende, be fre to god/ whi-
che knoweth beste howe to ende
the mater / as it is mozte conue-
nient. These be the trewe woꝛ-
shyppers/ which woꝛshyp the fa-
ther in spꝛyte & truthe. Foꝛ who
soeuer byleue not theyꝝ pꝛayer
to be herde, do synne vpon hys
hande, agaynste this cōmaunde-
ment, bowynge to moche from it
by vnbyleue. But they that sette
god

of good workes.

god a marke oz measure, synne
vpon þ ryght hande, cōpyng to
nyghe by temptyng of god. But
god hathe forbyden/ þ we shulde
swarue from his cōmaūdement,
eyther vpon the ryght hande, oz
vpon the lyfte hāde/that is, that
we shuld not synne, nother by vn
byleue, noz by temptyng of god/
but abydyng in the playne and
streyght waye of fayth/we shuld
truste in hym / & not set hym any
terme to helpe vs.



D we se, þ as the se-
conde commaunde-
ment/ so this ought
to be nothyng els,
but the exercyse and workyng
of the fyrst cōmaundement/that
is to say, of faythe, truste, bolde-
nes, hope, and loue to ward god/
so that the fyrste cōmaundement
is

The Boke

is the ruler and captayne in all
the other cōmaundementes/and
fayth is þe chiefe worke & lyfe of
all other workes/without þe whi
che(as it is sayd befoze)they can
not be good. But and yf thou
wylte saye/what and I can not
byleue that my prayer is harde
accepted / I answere specyallye
for that cause/faythe, prayer, &
all other good workes be com-
maunded, þe thou mayste knowe
what thou canste do / and what
thou canste not do/but & yf thou
fynde thy self, that thou can not
byleue and do/than do thy dylig-
gence, to humble thy selfe befoze
god/makynge thy complaynte,
and begynnynge, in this weake
sparkyll of fayth/stablyshe and
comforte it euery daye moze and
moze/ by vse in all thy lyfe, and
in al thy workes. For there is no
man

of good workes.

man in the worlde, whiche lacketh not a great parte of faythe/ that is of the fyrst and chiefe commaundement. yea the holy apostels in the gospell/ and specially saynte Peter, were weake in the faythe/ so y they prayed Chryste sayenge. Lorde increase fayth in vs / and he also rebuked theym/ bycause they had weake faythe. Therfore thou oughtest not to dyspayze / leuyng as they saye (hande & foote) whan thou perceuest that thou byleuest not so stronglye in thy prayer or other workes / as thou oughtest and wolde / yea than thou oughtest to thanke god, with all thy hert/ that he hath shewed thy weaknesse vnto the/teachyng & warnyng the by that/howe necessarye it is for the to exercyse & daily stablyshe thy selfe in faythe.

For

The boke

For howe manye doste thou se /
fastyng, prayeng, synng, re-
dyng, workyng, thynnyng, as
though they were meruaylous
holy & good / and yet neuer com-
myng so farre, that they knowe
howe y^e faythe is y^e chiefe worke
of all other / wherby they be blyn-
ded & deceyued / both them selves
and other / also thynkyng them
selves well ynoughe & buyldyng
vpon the grauell of theyr owne
workes without all faythe. And
not trustyng vpon y^e fauour and
promyse of god by sure & pure fay-
the. And thus thou seest that we
haue ynoughe to do all our lyfe /
to do y^e work of the fyrst comaū-
dement & fayth, euer lernynge &
contynueng scolers / for no man
knoweth, howe great a thyng it
is, to byleue onely in god / but he
that begynneth to practyse it.

Nowe

of good woꝛkes.

Nowe se agayne / yf
there were no other
woꝛke cōmaunded/
than pꝛayer, were it
not only ynoughe to
exercyse in faythe, all the tyme of
mans lyfe: foꝛ the which purpo=
se specyally were ordeyned holy
ordres / & in tyme past, some holy
fathers pꝛayed bothe nyght and
day / yea there is no man at all,
but y he hath to pꝛay at al tymes
without ceasyng. But I speake
of spꝛytual pꝛayer / y is no man
is so payned with his labour (yf
he wyll) but he may also speake
to god in his herte / and sette be=
foꝛe hym, other his owne trou=
bles, oꝛ other mens / pꝛayenge &
besechyng foꝛ helpe / & in al these
exercyse & strēgth his faythe / foꝛ
this is it that oure loꝛde wolde .
Luke 5. 18. sayeng we must pꝛay
with=

The Boke

without ceasynge / all thoughe
Mathewe the. vi. he forbidd ma-
ny wordes and longe prayers /
in the which he rebuked þ̄ Pha-
ryseis and hypocrytes / not that
vocall & longe prayers be euill/
but that it is not the true prayer
whiche muste be done alwaye / &
which without þ̄ inward prayer
of faythe, is nought worthe / for
þ̄ outward prayer must be vsed
also at tymes / specially at masse,
as it is requyred by this cōmaū-
dement / and not onely than, but
also at any other tyme where so-
euer it shall p̄fyte to thynwarde
prayer & fayth / whether ye be at
home, in þ̄ fylde, or in any other
worke. Wherof nowe it is no
tyme to speake moze / for it pray-
neth to þ̄ Vater n̄r / in the whiche
al peticyons & vocall prayers be
comprehended in short wordes.
Wher

of good woꝛkes.



Here be they now
þ̄ desyre to knowe
and do good woꝛ-
kes: what soeuer
they be, let the set
onely prayer befoze them/ & they
shall fynde this trewe/ that holy
fathers haue sayd/ there is none
so great labour, as it is to pray/
it is but a lyght thyng to mum-
ble with thy mouthe/ but to put
out the woꝛdes sadlye with thy
herte, with inwarde godlynesse,
and deuocyon. That is with de-
syre & faythe, that the herte may
earnestly aske that thyng/ that þ̄
woꝛdes pretend/doubtyng not
but that it shall be herde. This
truely is a good woꝛke in þ̄ sight
of god/and to let this, the deuyl
stryueth and wasteleth with all
his myght. O howe ofte wolde
be let our pleasure in prayenge/

Here haste
thou descry-
bed whatte
true prayere
is.

k.i.

and

The booke

& suffre vs nother tyme no2 place / yea ofte tymes make vs dyspayre / whether a man be worthy to praye to so hyghe a maiestye as god is / & so prouoke man, & he can not tel / whether that it be in erneste or no that he prayeth / whether it be possyble / that this prayer be accepte or not / & many such other thoughtes, cast the deuyll to vs / for he knoweth howe myghty, stronge, & profytable to all men / is the prayer of a faythfull man. wherfore he wold not gladly suffre vs to praye. Here a man muste playe the wyse man / & not for this cause to dyspayre / & other our selues or our prayers be vnworthy in the syght of the exceldynge maiestye of god / no2 to labour by his owne worthynesse / no2 to lyue by this vnworthynesse / but we must marke the

com

leave

of good woikes.

cōmaundement of god, and laye
that agaynste hym / and to pre-
uente the deuyl / sayenge as I
wyl beynne nothyng by my
owne worthynesse / so I wyl o-
mytte nothyng for myne vnwoz-
thynesse. For I do onely praye &
worke for this / ꝑ god of his pu-
re mercye & grace, hath pmyssed
hearynge and grace to all men /
thoughe they be vnworthye / yea
he hath not alonly pmyssed / but
also most earnestly cōmaūded vn-
der the payne of his euerlastyng
indygnacon & angre / to praye, to
be bold, & to receyue. If therfore
it was no lytel thyng to so hygh
a maiesty / to bynde so greatly su-
che his vnworthye woymes / to
pray, to trust i hym, & to receyue
of hym / howe shulde it be a lytel
thig to me / to take such a cōmaū-
dement w all ioye / whether I be
k.ii. woze

The booke

worthe or unworthe: Thus the
suggeſtyon of the deuyl/muſte
be ouerthrowen, by the commaun-
dement of god/foz ſo wol he lea-
ue vs, or els neuer.

The cauſes
and neceſſy-
ties þ ſhuld
moue vs to
praye.



At what be þ cau-
ſes & neceſſities/þ
ſhulde be put and
complayned vpon
to almyghtye god
in prayer/to exercyſe faythe: I
anſwere fyrſt of all/ben pryuate
troubles, temptacions, and ad-
uerſities of a mans owne/of the
whiche ſpeaketh Dauid the.31.
pſalme. Thou arte my defender
from trybulacion, thou ſhalt ke-
pe me/and make me glade exce-
dyngly foz my deliuerance. Alſo
the.141.pſalme. I cryed vnto the
lorde/before þ lord I fell downe
and made my prayer/before him
I powred

of good Workes.

I powred forth my heuy medytacyon / befoze hym I layde my strarte anguyfthe. So ought a chryfteen man to remembre hym felfe befoze mafle / what he thynketh what he lacketh, oz what he hath to moche / & to powze that frely out befoze god, wepyng, mournynge, fygghynge / and that as pyteoufly as he can / as befoze his moft trustye father & moft redy to helpe hym. But and yf thou nother knowe, noz pcepuethy neceffities / oz yf thou lacke temptacyon, oz perfecucion / thā thynke thy felfe in an euyl case. For this is the greattest perfecucion / yf thou fele thy felfe / fo blockyffe, fo herde, fo dull, that thou arte moued by no perfecucion. There is no better glaffe / *The glaffe,*
wherin thou mayfte beholde thy *in the which*
neceffities / than the .x. cōmaun- *We maye fe*
k.iii. Dement

The booke

our necessary
ties, is the cō
maundemēt
of god.

dementes of god / in the whiche
thou mayste fynde, what thou
wantest, & what thou oughtest
to seke / and so thou shalt fynde
in thy selfe weake faythe / sclen-
der hope, lytel loue to ward god /
and that thou dost nother prayse
noz worshyppe hym / but louest
thyne owne prayse and boasting,
and setteest moche by the fauour
of men / not glad to here masse,
and sermons / slow to praye, in
whiche thynges, every man say-
leth and dothe amysse / Suche
defautes, thou oughtest to re-
garde moze, than all corporall
damages / of fame, of honoure,
oz of body, in so moche that they
are moze to be sorowed, thā deth
it selfe, oz all bodelye dyspleases.
Whiche all thou oughtest to lay
befoze god with reuerēce, feare,
and faythe, complaynyng and
cryenge

of good workes.

crpyenge for helpe, with all trust/
lokyng surelye to be herde, and
that he wyl graunt the socoure
and grace. And of this facyon,
goyng further in the seconde
table of the comaundementes of
god / take hede howe dysobedy-
ent thou haste ben / and yet arte,
to thy father and mother, to the
offycers, and superpours / howe
thou haste offended thy neygh-
bour with angre, hate, and chec-
kes / howe that wantones, coue-
tise, & vnryghtwysenesse hathe
tempte the / bothe in worde and
dede / and than without doubte,
thou shalte fynde thy selfe ful of
trouble and myseryes / that
thou shuldest haue cause
ynoughe (yf thou
myghtest) to wea-
pe teares of
blode.

k.iiii.

But

The booke

But I knowe many, that be
so folysshe, y they wyl not
praye and desyre suche thynges,
befoze they fynde theym selues
cleane/thynkyng that god hea-
reth none y is in synne/the whi-
che thyng all togythers false pre-
chers haue made/whiche teache
that we muste begynne / not at
the grace of god and faythe/ but
at our owne woꝝkes. Nowe be-
holde thou wretched man/ yf thy
legge be broken / oꝝ yf thou be
brought in to any other bodelye
ieoperdy/thou callest vpon god
oꝝ vpon this saynte oꝝ that/ and
tarpest not vntyll thy legge be
hole oꝝ thy ieoperdy be past. No-
ther arte thou so folysshe, y thou
wyl thynke, that no man shalbe
herde that hath a broken legge/
as in ieoperdy of dethe. yea thou
thynkest than to be moſte specy-
allye

of good Workes.

all ye herde of god / whan thou
arte in most ieopardye & sorowe.
wherfore thā art thou so folyf-
she here / where is moſte neceſſy-
tye and greattest hurt / that thou
wylte not fyrſt praye / for faythe,
hope, loue, humylytie, obedyēce,
chaſtetye, gentylneſſe, peace, and
ryghtwyſeneſſe / befoze thou be
without all vnbyleue, wātones,
couetyſe, and vnryghtwyſeneſſe /
whā that the moze thou fyndeſt
thy ſelfe a ſynner i theſe thyngs /
the moze largelye thou oughteſt
to praye and call to god. we be
ſo blynde, that i bodely troubles
& ſynnes we run vnto god / but
in the ſyckeneſſe of our ſoules we
ronne from hym, not wyllyng to
come to hym, except we be hoole
& perſyte befoze / as though god
were not alwaye one in helpyng
the body & y ſoule / or as though

k.v.

we

The booke

we coulde helpe our selfe in spy-
rytuall trouble/ which is great-
ter than bodely dyseases, in the
which we can not helpe our selfe.
This is a deuelyshe counsell &
purpose. Therfoze (O man) do
not so/ for yf thou be wyllyng to
be helped of thy synnes / thou
must not withdraue thy selfe fro
god / but moche moze boldely
conne & preyse vnto hym / thā yf
bodely trouble & psecucion come
bpō the. For god is no enemy to
synners / but to vnfaythful / y is to
them y knowlege not theyr syn-
nes, & wyl not cōplayne & seke to
god for helpe, but of theyr owne
pyrde & presūpcion fyrst do pur-
ge theym selves / as men y wyl
not stāde nede of his grace / & as
men, not suffer yng god to be w
thē / which gyueth to al men fre-
ly, & recepueth nothyng agayne.
All

God refu-
seth no man
But if he refu-
se hym fyrst
by Vnfayth-
fulnesse.

of good woꝛkes.



Al these thyngs be
spoken of y prayer,
both for thyne owne
trouble & also for cō-

mon trouble/ but prayer properly
pertainyng to this cōmaūde-
ment, is called the woꝛke of the
holy day/ moche better & greater
to be done for al chꝛystedome for
y troubles of al mē/ for enemyes
& frendes, specially for them y be i
euery mans pꝛysche oꝛ dyocē/ &
so sayd saynt Paule to his dyscy-
ple Timothe, in his fyrst epystle
the.ii.chapptre sayeng, I exhort
therfoze y aboue al thyngs pray-
ers, supplicacyons, petycyons, &
guyng of thanks/ be had for
all men/ for kynges & for al that
are had in pꝛehemyence / y we
may lyue a quyte and peasable
lyfe in all godlynesse and ho-
nestye / for y is good & accepted

To this cō-
maūdemēt
pertaineth cō-
men prayer,
for all chꝛys-
tendome.

in

The booke

in the syght of god our sauyour.
And Hieremie the .xxix. chapptre/
he cōmaunded the people of Is-
raell to pray to god for the cytie,
and for the cōtrei of Babylon/
bycause that the peace of Babyl-
lon, was theues also. And Ba-
ruche the fyrst chapptre. Praye
you for the lyfe of Nabugodonosor
for kynge of Babylon, and for the
lyfe of Balthasar, his sone/ that
theyr dayes may be as the dayes
of heuen vpon erth/ and that the
lorde wolde gyue vs vertue and
lyghte our eyes/ that we may ly-
ue vnder the shadowe of Nabu-
godonosor kynge of Babylon/ &
vnder the shadowe of his sone
Balthasar/ & that we may serue
them many dayes, and fynde fa-
uour in their syghte. This com-
mune & publique prayer is most
precious and effectuous, for the
whiche

of good workes.

whiche also we come togyther.
Also vpon this the temple is cal-
led the house of prayer/that the-
re all togyther we shulde set our
eyes/bothe vpon our owne trou-
ble/and the trouble of all other,
and shewe theym vnto god/ cal-
lynge for grace. But this must
be earnestlye done / and whiche
trewe compassyon that we mo-
ued by suche trouble and euyl
of al men/and by clere petye vpon
them/we may praye for them
in true faythe and truste. where
therfore such prayer, is not done
at masse/it were surer and better
not to be at masse. For how doth
it agre/that we come boldly all
togyther in the house of prayer/
wherby is signified, & we shuld
inuocate & praye openly for the
vniuersall cōpanye of all fayth-
full people/ & in the meane tyme,
we

Agaynst pri-
uate pray-
ers.

The boke

We so scatter & deuyde our pray-
ers / y^e euery mā prayeth only for
hym selfe no mā caryng o^r busye
for other / nother p^rteyng other
mens trouble / howe thā can this
prayer be called p^rfytable / good,
acceptable, cōmon, o^r y^e worke of
y^e holy day, & cōmyng togyther /
as they make it / whā euery man
kepeth his owne p^rop^re prayer /
this mā prayeng for one thyng /
& y^e for another / havyng nothynge
but prayers / seruyng for they^r
owne p^rivate p^rfyte, whiche god
hateth.

We haue a
tokē yet left
in the church
of the cōmen
prayour.

If this cōmon prayer, after
the olde custome / is this ar-
gument left vs / y^e in y^e ende
o^r in some other tyme of the ser-
monde, is the beades rehersyd /
& they pray for al ch^rystendome /
& the cōpanye there gathered to-
gyther. But they shulde not lye
here

of good woꝛkes.

here as though þ̄ matter were ended, as the maner & vse is now/ but there ought to be a warnyng þ̄ they shulde pray all þ̄ masse tyme/ for such troubles as þ̄ p̄cher shall put vs in remēbraūce þ̄ we be indaūgered to. And þ̄ we may pray worthely/ he warneth vs befoze of oure synnes, to make vs lowe/ which must be don w̄ fewe wordes, þ̄ the people may al toggyther by thē self, shew theyꝝ syñes to god/ so prayeng i fayth for all men/ euen frō þ̄ hert. Oh, I wold to god þ̄ some cōpany myght here masse & pray after this maner, þ̄ openly & in þ̄ cōpany myght ascyle a clere crye frō þ̄ hert, & ascēde to god/ howe inestymable vertue & helpe shulde folowe of such a prayer/ what thyng may be moze fearefull to all euill spyꝛytes: what greater woꝛke can be
done

The Booke

done in the worlde/by the which
so many good men maye be pre-
serued, and so many synners cō-
uerted: for the congregacyon of
Chryst in erthe / hathe no great-
ter power oꝛ greater worke/thā
suche open and cōmen prayere/
agaynst al aduersyte/ that may
happen vnto it. And that the de-
uill knoweth well/ & therfore he
goeth about to lette this praye.
Here he suffereth vs to buylde
goodly churches/to founde ma-
ny chauntries/to blowe & playe
vpon y^e organs, to rede, to syng,
to saye many masses / and to ex-
ercyse innumerable suche other
ceremonyes, whiche he feareth
not/ yea he so furthereth theym/
that we iudge suche for the best/
and thynke the mater is wel en-
ded with suche worshyppe.
But amonges all these, whan
this

of good woordes.

this comon stronge and profyta-
ble prayer is subuerted / & by this
maner letten alone / he hath that
he wolde . For this prayer layde
asyde or banysht away / no
man can take any thinge fro the
deuyll, or stryue agaynst hym .
But he wyl watch yf we vse a-
ny suche prayer / Yea and yf it be
in our cotage, or pooze thackyd
house / truely he wyl not suffre it
(yf he maye) to procede / but fea-
reth it, moche more / than all the
hyghe, great, & godly churches/
towres, bell's, where soeuer they
be / yf there be no suche prayer in
them : truely it maketh no mat-
ter, in what places or buyldyngs
we come togyther / but all the
pythe is i this inuyncyble pray-
er / that we all vniuersally do it
well / & that we care that it may
come to god.

L. 6.

me

The Vertue
of a deuoute
& faythfull
prayer.



We may coniecture
þ myghte & power
of this prayer/ vpon
on this/ that Abrah-
ham prayed vs for
the fyue cyties / Sodoma, Gomo-
ra. &c. And he preuayled so mo-
che, that yf there had ben tenne
ryghtwyse men in theym/ that is
in euery one of theym two / god
wolde not haue dystroyed them.
What than shall be done by this
prayer/ where many in one con-
gregacyon/ and trustynge in the
true god/ cal hertely vpon hym/
as saynt James sayeth/ pray ye
one for another, that ye may be
healed/ the prayer of a ryghtwy-
se man auayleth moche yf it be
feruent/ that is to saye / not lea-
uynge to praye more and more/
yea though he obtayne not by
and by that, that he asketh / as
do

of good workes.

do some men that be weake spy-
rtyed/of the whiche he byngeth
an example and sayeth. Helias
was a man in daunger to try-
bulacyon, as we are/ & he prayed
in his prayer/that it myghte not
rayne / and it rayned not on the
erthe, by the space of.iii.yeres &
syxe monethes / and agayne he
prayed, and the erthe broughte
forthe her fruyte. There ben ma-
ny such sayenges and examples
mouynge vs in scripture. But
yet this prayer muste be done wth
graunte, faythe, & from y^e herte/
as sayeth Dauid / the eyes of y^e
lorde be vpon ryghtwylse men /
& his eares vpon they^r prayers.
And also the lorde is nyghe vn-
to theym/that call vpon hym/ to
all that call vpon hym in truth/
why dyd he adde to theym / that
call vpon hym in truthe: bycau-

l.ii.

se that

The Boke

The onelye
mumblynge
With þe lyp-
pes is no
prayer.

Churches set
a fyre.

se þ there is nother prayer no2 in
uocacyon/where þ mouthe one-
lye mumbleth. What than wyll
god do with the/ whan thou cō-
mest with thy boke, with thy
mouthe, with thy beades/ & thyn-
kest no other thyng/ but þ thou
mayste ende thy prayer and ful-
fyll thy nombze: so that yf thou
be asked what was the cause/ o2
wherfoze thou purposedest to
pray/ thou knowest not thy self/
nother dyddest thou consyde o2
regarde to put forth this o2 that
vnto god/ o2 to aske any thyng
of hym. This is the onely cause/
that this & so many prayers be
iniopned vnto the / this wylte
thou keape and no moze. What
meruayle therfoze is it / that the
churches be ofte tymes set a fyre
with lyghtenyng and thundze
from heuen / seyng that of the
house

of good woꝛkes.

house of prayer / we make y^e house
of mockynge and ylluspone /
shall we saye that we praye / whā
we nother set foꝛthe any thyng,
noꝛ aske any thyng. But we
shulde do as they do / that aske
any thyng of a greater pꝛynce /
whiche do not onely purpose to
clatter with the mouthe manye
woꝛd / (foꝛ than y^e pꝛynce wolde
thynke that they mocked hym /
oꝛ y^e they were madde) but they
that shall go vnto such pꝛynces /
consyder theyꝝ matter well be-
foꝛe, and declare well and dply-
gentlye theyꝝ trouble / and yet
they permytte all to his grace /
trustyng that they shalbe herde /
so muste we do with god / with a
sure and indoubted accyon / ex-
pressyng some troubles by na-
me / shewyng the by his fauour
and good wyll / doubtyng no-
l.iii. thyng

The booke

thyng but y we shall be harde/
for he hathe promysed y he wyl
here suche a prayer, the whiche
no other erthely god hathe pro-
mysed.

Whan we be lette with
bodely trouble/ than
we knowe pfyghtlye
this maner of pray-
er. For whan we be taken with
syckenesse / we call vpon saynte
Chrystofer in this place/ & saynt
Barbara in that place. Here we
bowe to saynt James, there to a
nother saynt. Than praye we w
herte and mynde / than is our
truste good/ and al the condycy-
ons of prayer requysyte ben pre-
sent. But whan we come in to y
churche to masse, we stande lyke
ymages/ and can remembze no-
thyng/ nother shewe oꝛ cōplayne
any

of good woꝛkes.

any thyng/ there our beade sto-
nes maketh a noyse, and our lea-
ues sounde/ & our mouth mum-
bleth, & nothyng els do we. And
yf thou wylt aske, what thyng
thou shuldest put foꝛthe oꝛ com-
playne of/ yf thou be not lerned,
open thy eyes, and loke vpo thy
lyfe/ and the lyfes of other chꝛy-
sten men/ & specyally of the state
of the spyꝛtualtie/ & thou shalte
than fynde, howe yf faythe, hope,
charytie, obedyence, chastytie, &
to be shoꝛte/ all other vertues be
banysched/ and all maner of by-
ces nowe reygne. Thou shalte se
howe great a lacke is of good
pꝛechers / howe yf there be none
that rule, but vayne persones,
women, boyes, and foles. Than
thou shalte fynde, that it is ne-
cessary foꝛ all yf woꝛlde to pꝛaye
euery houre with blodye teares/
Liii. that

The booke

that this excedyng indygnacyon
of god, cease / for this is true / y
it was neuer moze nede of pray-
er than nowe, and shall be here-
after to the worldes ende. wher
fore yf thou be not moued to py-
tie and complaynte, by so many
troubles & myseryes / se that thy
owne condycyon, state, degree,
thy owne good worke or prayer,
corrupte or deceyue the not / yea
to be playne thou hast no poynt
of a chrystyan in the. Howe good
soeuer thou thynkest thy selfe.
But it was prophesped lōge be-
fore that all these thynges shuld
happen, & that god beyng most
angre / and the chrysten people
sufferynge many troubles / there
shuld be no intercessours or pray-
ers for theym to god / as Eclayse
sayeth weapyng, the. 64. there is
none that wyl call vpon thy na-
me,

of good workes.

me, or that myght ryle and hold
the. Also Ezechiel the. 2. 2. chapp.
I haue sought for a man among
ges theym, the whiche may set a
hedge, and stande agaynst me
for the erthe / that I shulde not
destroie it / but I founde none /
and I haue powred my indyg-
nacyon vpon them. And I haue
wasted theym in the fyre of my
wraathe / by the whiche wordes
god sheweth, howe that he wold
we shulde resyste hym / and pre-
uent his yre / as it is oft redde of
the prophete Moyses / whiche
ofte tymes by prayer helde god /
that he powred not his wraathe
vpon the people of Israell.

Behold here
the wraathe
of god and
lerne to fere
it.

But where shall they abyde /
whiche not alonly care not
and bewayle not suche calamyte
of chrysten people. But also they
l.v. laugh

The booke

laughe standyng in theyꝝ owne
concepte / iudgyng euyll spea-
kyng, backebytyng, synngyng
and speakyng of theyꝝ neygh-
bours fautes / and yet they be so
without feare & shame / that they
doubte not to come into y^e chur-
che to heare masse and pray, and
to reken them selves good chry-
sten men. These men haue nede
of twyse as moch prayer as they /
whome they iudge, mocke & con-
dempne. It was shewed that su-
che men shuld come, by the these
that hanged on the lyfte hande
of Chryst which checked Chryst
in his passyon & trouble. These
men also be lyke vnto them that
blasphemed Chryste vpon the
crosse, what tyme they oughte
chelyfe to haue helped hym. O
god how blynde, ye how madde
be we all chrysten men made. O
heuenly

of good woorkes.

heuenly father whan shall there
be an ende of this yre: y we may
ones make no more blasphemie/
& iudge the sorowes of chrysten
men/ for y which we shuld come
into y churche to masse/ & gather
together, to pray god to take the
awaye. This maketh our folye=
the insensybilytie & grosenesse.
for the Turke pyllynge cyties/
countreys, & men, we thynke that
chrystendome hath a great losse/
here we moorne, here we call for
helpe bothe kyngs and princes/
but that fayth is losse/ y charytie
wareth colde/ y the word of god
is lefte of/ y all maner of synnes
preuayle/ here is no man at all y
ones thynketh of fyghtynge a=
gaynst them/ but rather y Pope,
byschoppes, preestes, & monkes,
be moche worse than the Tur=
kes/ and they be the capytaynes
and

The booke

and standerberers of such Turkes & deuelyshe hoostes/whom it wolde be seme to be y^e guydes/banerbearers, and rulers of this spirytuall warres/agaynst these spirytuall enemyes. And as Judas was the guyde to them that toke Chryst. (foz it was necessary that he shulde be an apostell/byshoppe, pzeest, oz one of the chiefe that shulde go aboute to oppresse Chryste). Euen so chrystendome, muste be subuerted of them / whiche ought to defende it. And yet they beyng in they^r owne oppynyon so stronge/manly and wyle/that they wold eate vp the Turke / leaue the folde & house of god kyndelyd and set a fyre of they^r owne selves, with y^e shepe and all that is in it/not regardingynge to persecute the wolfe that lyeth hydde in the grasse. This

of good woꝛkes.

This therfoꝛe is the tyme and
rewarde, moꝛe mete and woꝛthy
foꝛ our vnkynndenes / thã the fa-
uoure of god, whiche Chꝛyste
gotte foꝛ vs frelpe by his pꝛecy-
ous bloode / greuous labour &
most bytter deathe.



D where be now the-
se ydell men, whiche
knowe not how they
oughte to do good
woꝛkes: where be they þat conne
to Rome and to saynt James:
sette befoꝛe thyne eyes this one
good woꝛke, the masse/lokyng
vpon the trouble and myserye of
thy neyghboure / haue pytie of
his state / complayne that vnto
god, and pꝛaye to god foꝛ hym/
doynge the same foꝛ the trouble
of all chꝛystendome/and especy-
ally foꝛ al pꝛynces, pꝛelates, and
rulers/

The booke

rulers/ whome god suffereth to
fall & to be synfully corrupte for
our intollerable payne & punys-
shement. And yf thou do this de-
lygently from the herte/ be thou
sure, y thou arte one of the beste
warryours & capytaynes / not
onely agaynst y Turkes/ but al-
so y deuyls and powers of hell.
And I pray the, yf thou dost not
this / what profyte is it to the, to
do all y myzacles of all sayntes:
to kyll all Turkes / & yet be foude
culpable & gyltie, as not regar-
dyng the sorowe of thy neygh-
boure/ & by y meanes, synnyng
agaynst the ryght. For Chryst at
the last iudgemēt, wyl not aske
y howe moche thou haste fasted,
prayed, gone pylgrymages, or
done this or that, for thy selfe.
But howe moch good thou hast
done to other/ yea y were poore.
And

of good workes.

And without doubt there be mo
poore mē oppzessed with synne/
spirytuall pouertie, pzyson and *Spirytuall*
nede, than with bodely trouble. *pouertie.*
And therfoze take hede to thy
selfe/foz oure chosen workes, and
peculiar purposes, do bzyng vs
aboue our selves/so that we one-
ly seke foz our owne pzoofyte and
welthe. But the cōmaundemen-
tes of god / compelle vs to oure
neyghbours/ & to serue foz theyz
welthe onely/ by the example of
Christ vpon the crosse, prayenge
not onely foz hym selfe / but foz
vs/sayenge, father forgyue thē/
foz they wot not what they do.
So must we one praye foz ano-
ther. Of this euery man maye
knowe, howe froward and wyc-
ked this people is/which backe-
byte, iudge rashlye/ & do none
other but dyspyse thē foz whome
they

The booke

they ought to praye / in the whiche
the vyce, no man stycketh so dea-
pelye / as they that wery theym-
selves in these peculyer and cho-
sen woꝝkes / whiche appere mo-
che shynynge and beautefull be-
foze men, foꝝ theyꝝ goodlye and
outwarde lyfe, with theyꝝ many-
folde good woꝝkes.

The saboth day.



Saboth, in
Hebꝛewe sig-
nifyeth / ho-
lye, rest, and
quyetnesse.

After the spirytu-
all sence / this co-
maundement hath
a moze excellent
woꝝke / cōtaynyng
ge the hole nature of man. Here
therfoze must be knowen / that þ
Saboth day after the Hebꝛewe
tonge / signifyeth, holy oꝝ reste /
bycause that god rested and cea-
sed the seuenth day from all his
woꝝkes / whiche he create þ syx
dayes befoze. Genesis the secōde
chapytre.

of good woꝛkes.

chapytre. Therfoze god cōmaū-
ded, that we shulde sanctifye the
saboꝛth daye / and cease from all
our woꝛkes / whiche we woꝛke
syꝛe dayes. This saboꝛth daye is
nowe chaūged into the sonday /
and thother dayes be called pro-
phane oꝛ woꝛkedayes. But the
sonday is called, the day of quy-
etnesse oꝛ rest, oꝛ the holy daye.
And I wolde to god, that there
were no holy day i chꝛystendome
but the sonday / so that the feast
of our lady and al other sayntes
were chaūged into the sonday /
foꝛ so shulde moche vyce be ex-
chued & leste thꝛoughe ꝑ woꝛke-
dayes / and the countreys shulde
not be so oppꝛessed with penury.
But nowe we be so laden with ꝑ
multytude of holydayes / that it
is dystruccyon / bothe of soules,
body, and goodes / of the whiche

m. l.

many

The booke

**There ben
two maner
of sabotes.**

**The bodely
sabothe.**

many thyngs myght be spoken.
Furthermoze this rest from woꝝ
kes is two maner of wayes/ bo-
dely and spirytually/so this com-
maūdemēt is here vnderstāde/
two maner of wayes/foz the bo-
dely sabothe day oꝝ rest/is, of the
whiche /we haue spoken befoze/
as the ceasyngē fro our crafte oꝝ
labour/in tyme conuenyent to se
masse/ to here the woꝝde of god/
and to pꝛaye all togyther foz the
cōmon welthe of all men/þ whi-
che bodely sabothe day is not cō-
maunded to chꝛyſten men / in so
moche that the apostell to þ Col-
lossians the.ii.chapꝑtre, sayeth.
Lette no man therfoze trouble
your conscyence about meate oꝝ
dꝛynke / oꝝ foꝝ an pease of an
holy day, as the holy daye of the
newe moone / oꝝ of the sabothe
daye / whiche are nothyngē but
shadowes

of good workes.

Shadowes of thynges to come /
but the body is Chryste. Nowe
verely the truthe is fulfilled / so
that euery daye is holy daye / as
Esaie sayeth the. 6.6. chapytre.
And the moneth shall be of the
moneth / and the saboth daye / of
the saboth daye. And agayne all
dayes be prophane and worke-
dayes. But yet this saboth daye
is necessarye and ordayned of
chrysten people / for the prophane
and lay men / for craftes men /
labourers and hyred seruautes /
that they may come togyther / to
here the worde of god / for as we
se / the preestes and monkes day-
ly sacryfyce and saye masse / pray
euery houre / and exercyse them
selfe in the worde of god / by stu-
dyng, readyng, or hearyng. For
the which cause they be without
labour in comparyson to other /
m.ii. theye

The booke

theyr rentes & pensyons increa-
sed and prouyded for/ hauryng
dayly holydayes, dayly doyng
the workes of y^e holydayes/ with-
out all workedayes/ & to whome
all dayes be indyfferent. So yf
we were all perfyte, & knewe the
gospell/ we myght dayly ayther
worke & labour / or yf we wolde
rest and kepe holy day yf we my-
ghte / for the saboth daye is not
nowe necessary nor comaunded/
but to lerne the worde of god, &
to praye.

The spiry-
tuall saboth
Which ought
to be halow-
ed every day

The spirytuall holy day, whi-
che god hathe specyally co-
maunded in this comaundement
is/that not onely we labour not,
and leaue our occupacyon / but
moche moze that we suffre god
onely to worke in vs/ workyng
nothyng of our owne, in all our
power

of good workes.

power/ but howe shulde that be?
Thus it is, man corrupte with
synne/ hath moche euill loue &
desyre to al synnes/as the scryp-
ture sayth. Genesis the. viii. cha.
All the thoughte of mānes herte
is gyuen to euill at all tymes /
that is, to pryde, dysobedience,
pse, hate, couetyse, vncleannes.
And to be shyrt in all thynges y
he dothe oz leaueth vndone. He
seeketh more his owne profyte
and pleasure/ than the glozpe of
god oz his neyghbour/ so that al
his workes, all his thoughtes, &
all his lyfe/ is yll and not godly.
Therfoze to the ende y god may
worke in hym / all these vyces &
malyses muste be dystroyed and
plucked vp/ y here may sprynge
the rest and ceasyng of our wor-
kes, thoughtes, wordes, & lyfe,
that hereafter, not we / but as

m.iii.

saynt

The spiry-
tuall saboth
is to reste &
ceasse fro all
y workes of
our olde A-
dam, to mor-
tesye thape-
tytes of our
corrupte na-
ture, and to
put on Jesu
Christ, and
all his wor-
kes.

The Boke

saynt Paule sayeth to the Galatians the fyrst chapytre. Chryst may worke, lyue and speake in vs. But this is not done with pleasaunt dayes / but we must do byolence to nature, and suffre / y byolence be done vnto it / for here begynneth the batayle betwene the spiryte & the fleshe / here the spiryte wraстеleth agaynste yre/voluptuousnes, & pryde/the fleshe wyllynge to flowe full of pleasure, honoure, ydelnes, & reste / of the whiche speaketh saynt Paule to the Galatians/the.v.chapy. They that be of Chryst, hathe crucyfied theyr fleshe, w appetytes and lustes. Out of this saboth therfore folowe good workes / to faste, to watche, to pray, to labour/of the which, many men speake & wyte so moch, & yet they knowe nother

of good woꝛkes.

ther the begynnynge noꝛ ende of
them. And therfoꝛe at this tyme **The spiry-**
we shall speake of theym. **This tuall saboth**
holy day whiche god woꝛketh in **is kepte t̃wo**
us, whan oure woꝛkes cease / **is** **maner of**
kept t̃wo maner of wayes. **Wayes.**
Fyꝛst
by our owne exercyse / secōdare-
ly by another outwarde exercy-
synge oꝛ mocyon. Therfoꝛe our
exercyse must be so oꝛdered / that
fyꝛst we se wherunto our fleshe
is gyuen / and to what our wyl
and reason pꝛouoketh us / & that
we resyst them and folowe them
not / as the wylse man sayeth, do
thou not go after thyne owne
lustes and appetytes / and Deu-
teronomye the. xii. chapytre. Do
that onely that I comaunde the /
and thou shalt put nothyng to
the loꝛde, noꝛ take nothyng a-
waye. Here a man muste haue
the pꝛayers euer in vse / whiche
m.iiii, Dauid

The booke

**Dauyd prayed, saynge. Lorde
brynge me in the way of thy cō-
maundement / and not into co-
uetyce. Item shewe me thy way-
es / and teach me thy pathes / y
my steppes be not moued, & such
many / the which all this prayer
conceyneth. Lorde let thy kyng-
dome come / for there be so many
and so manyfold appetytes and
lustes / and somtyme so subtyll
and goodly by the suggestion of
the euyl spiryte / that it is vnpos-
sible for a man to rule hym selfe
in his lyfe. Let hym therfore for-
sake handes and fete, & put hym
selfe / to the rule of god / trustyng
nothyng in his owne reason / as
Hieremye sayth. Lorde the waye
of man is not in his owne pow-
er. And that was fygured, when
y chyldren of Israel went out of
Egypt / where they had no way /
no**

of good Workes.

no meate, no Drynke, nor helpe.
Therfore god went byfore them
by daye tyme in a clere clowde /
but at nyght in a fyerre pyllar /
nourysshynge them wth aungelles
foode/from heuen / so keepynge
theyr shoes and clothes / that
they were not torne / as it is red
in the bookes of Moyses. And
therfore let vs praye / lorde lette
thy kyngdome come / that thou
mayst rule vs, and not we our
selves / For there is nothyng mo-
re perillous i vs / than our owne
propere wyl & reason. And this
is the cheyf and hyghest worke/
of god, and the beste exercyse to
leauie our owne workes / and to
be boyde fre and ydle from all
our owne wyl and reason / com-
myttinge our selfe to god in all
thynges / specyally / where as spi-
rituall & good thynges appere.

m.b.

After

The boke



After this spirytual
all exercyse folow
eth the exercyse of
the flesche/to kyll
his euill & grosse

despyres/to make rest and quyet-
nesse, whiche we muste kyll with

Here letne of fastyng, watchyng, and labour.
fastyng, Wat Out of the whiche grounde we
chyng, With letne howe moch/ and wherfore
other labou, we ought to fast, watche, and la-
res and exer bour. For there be many blynde
cysse of y bo, men(alas for sorowe) that faste,
Dr, wherfore watche, & laboure, onely for this
they serue, & cause / that they thynke they be
for what in, good woꝝkes in them selfe / and
yet they shul, that they deserue many thynges
de be done. in them / and so contynuyng in
suche thynges so longe / that o-
therwhyles they dystroye theyꝝ
owne bodyes, and make theym
selfes desye in the heades. But
yet they be moze blynde/ whiche

mea-

of good woꝛkes.

measure not onely theyꝛ fast af-
ter theyꝛ multytude oꝛ great-
nes/ but also after þ̄ meates thin-
kyng that it is moche better yf
they eate not flesshe, egges, oꝛ
butter. And yet of all other they
be woꝛse/ that faste foꝛ sayntes &
chose dayes/ as whā one fasteth
wednysday, and another satur-
daye/ & he fasteth foꝛ saynt Bar-
bara, and another foꝛ saynt Se-
bastyan, & suche other. All these
seke none other thige in fasting,
but the woꝛke in it selfe / by the
which they thynke they do well.
¶ Here wyttyngly passe ouer ma-
ny, which so fast fro meate / that
yet they dꝛynke tyl they be dꝛon-
ken/ some eate fyssh, & other de-
intyes so costly whan they faste/
þ̄ they might eate flesshe, egges,
and butter farre better cheape /
but suche maner of fastynge / is
no

The booke

no fastynge/ but rather a mocke
both to fastyng and to god/ ther
fore I wolde y every man shuld
chose what daye, what meate, &
howe moche he wolde fast/after
his owne mynde / so y he there
rest not/ but let hym marke the
state of his fleshe/ & so fast wat-
che and labour/that he tame the
fearlness and wantones of it/ &
never the more that the pope/
bysshop/churche/goostly father,
or any other man comaunded it/
For the maner and rule of fastig
watchynge and labour / is to be
taken of no man / nother after y
multytude of meates or dayes/
but after the increasyng or dys-
creasyng of the concupysence
and outragvousnes of y fleshe/
and for to kyll & oppresse them/
fastynges/watches /and labour
was ordayned / & for none other
cause,

of good woꝛkes.

cause/ foꝛ yf there were no suche
desyres, it were as good to eate/
as to faste, to slepe, as to watch,
to be ydell, as to labour / & one
as good as another, without all
dyfference.



If therfoꝛe a man
perceyue & fynde/
that ther groweth
moꝛe fearnlesse in
his fleshe, by ea-
tyng of fylshe/ than by egges &
fleshe. He than oughte to eate
fleshe & no fylshe. And agayne
yf he feale his heade to be coꝛ-
rupte, and his body and his sto-
make to be weake with fastyng/
oꝛ that he hathe no neade to op-
presse the fearnlesse of his fleshe
let hym leaue fastyng, eatyng,
slepyng, restyng, as moche as
he hathe nede foꝛ y helthe of his
body.

The booke

body / not lokynge whether it be
agaynste the cōmaundementes
of the churche / her ordre or de-
cre / for there is no cōmaunde-
ment of the churche, nor consty-
tucyons of any ordre / that maye
ordayne & p̄scrybe fastynges,
watchynges, and laboure, more
straytelye, than they p̄ofyte to
tame and mortyfy the volup-
tuous desyres of the fleshe. But
where soeuer (without this pur-
pose and ende) they cōmaunde
fastyng, meates, slepe, and wat-
ches, more hardely than the fles-
he may suffre / or more than is
neede to the kyllynge of the lust
of the fleshe / so that nature is
corrupt and the heade lost / than
let no man thynke that he hath
done a good worke / excusynge
hym selfe, other by the cōmaun-
dementes of the churche / or els
by

of good workes.

by the constytucyons of his ordre / for he shall seme to haue wanted to hym selfe / and as moche as laye in hym to be a manslayer and stryker of hym selfe. No truely, the bodye is not gyuen to kyll his naturall lyfe or worke / but onely to oppresse his fyersnesse / excepte the fyersnesse be so great / that it can not be resysted without the hurte & losse of naturall lyfe. And as I sayde befoze, in the exercysynge of fastynge, watchynge and labour / a man must haue an eye not to the worke in it selfe, not to y^e dayes, multytude, or meates / but onely to the fyers & wanton Adam / so that the wantonnesse and fyerlesnesse may be taken from hym.

De

The boke



If these we may perceyue howe wyselye
oz folysshelye some
woman great with
chylde do / and howe sycke men
shulde be intreated. For folyshe
women stycke so to fastynges, y
they wyl rather put bothe theyr
byrthe, & theym selves in ieoper-
dye / than they shulde not fast e-
qually togyther with other me/
haupng conscience there where
is none / and agayne, there as is
conscience haupnge none. The
cause of the which thyng be pre-
chers / prechyng, fastynges, so
casshelye & folysshelye / that they
shewe neuer the truthe / vse, ma-
ner, profyte, cause, oz ende of it.
So we shulde suffre the sycke to
eate and drynke daylye what so-
euer they wyl. And to be shorte,
whan the fearnesse of the fleshe
ceaseth

of good woikes:

ceaseth by and by/ceaseth all the
cause of fastynge, watchynge, la-
bourynge, eatyng this meate or
that, nother is there/any other
cōmaūdement that cōpellyth or
byndeth vs to faste. And of the
other syde, we must take hede le-
asse by this lybertie/there grow
a bnlusty slouthfulnesse of þ fles-
he. Truth it is þ our olde Adam
is passyng subtyll in sekynge his
owne ease and pleasure, pzeten-
dyng euer this dysease, or that
dysease to auoyde fastynge, as þ
ache of the heade, weakenesse of
body with such lyke. As there be
some/bablynge that it is not ne-
cessarye/ that we shuld faste and
absteyne, wyllynge þ we shulde
eate this or þ without any feare
at all tymes / as though they
had ben longe/and moche exer-
cysed in fastyuge/ and yet truely

n.i.

they

The boke.

they neuer tasted it. And no lesse
we ought to auoyde sclaunders
befoze them / whiche be not in-
struce and wyse ynoughe / but
take it for a great synne, yf we
do not bothe fast and eate togy-
ther with theym after theyr ma-
ner and custome. And in dede su-
che men shulde be instruce and
taught sweetely and not dyspyed
cruellye / nor we shulde eate this
or that for the dysdayne or hate
of them / but we muste shewe a
reasou / why this may be well &
laufull ye done / & so they also by
a lytell, & lytell, may be broughte
vnto the same vnderstandyng.

But yf they be so stubboznelly
frowarde & they wyll here
no man. Than let them
alone. & let vs do that
that we knowe to be
good and ryght.

The

of good workes.

The latter exercise whiche
happeneth vnto vs, is whā
we be hurte, other by mē or by þ
deuyll, whā we be spoyled other
of goodes, or rythes, whan the
body is sycke / whan honour is
taken from vs / and what sceuer
moueth vs to impacynce, wra-
the, and vnquyetnesse. For as þ
worke of god ruleth in vs after
his wysdome, and not after our
owne reason, after his clenness /
and not after the fyerynes of our
flesche. For charyte a wysdome
be the workes of god / but foly-
shenesse and vncleennesse be oure
workes, from þ whiche we muste
absteyne / so he oughte to rule in
vs after his peace, and not after
our yre, impacynce and warre
For peace also is the worke of
god / but impacynce is þ worke
of our flesche, which must be left.

n.ii.

and

The boke

& mortyfyed. Wherfore to mortyfye suche our workes and the olde Adam/god layeth vpon our neckes many aduersyties / mouynge vs to wrath / many passyons prouokynge vs to impacyence / and at last dethe & sclaunder of the worlde / sekynge no othert hyng by this meanes, but that yre, impacyence and warre byrnen out of vs, he might come to his worke, that is to saye / to peace in vs. So sayeth Clave p xxviii. chapytre. His worke is straunge, that he may worke his worke, that is to say / he sendeth vs passyons, warre, and debate that he may lerne vs to haue pacyence & peace. He comaundeth to dye that he may guycken / vn tyll a man be so exercysed, so pacyfyed and so guyete / that he be nothyng moued in prosperytie
nor

of good woikes.

noꝛ in aduersytie, whether he ly-
ue oꝛ dye / whether he be honou-
red oꝛ sclaunderyd / than there
woꝛketh god onely / thanne is
there no mang woꝛke / than this
shall be called the trewe sabothe
day / thā a mā is not led of hym
selfe / than he foloweth not his
owne wyll, than is he troubled
in no thyng / but god his selfe
guydeth hym. Than there is
playnly the wyll of god, peace &
myꝛthe with all other good woꝛ-
kes and vertues.



Dod setteth so mo-
che by these woꝛ-
kes / that he com-
maunded not one-
ly the saboth to be
observed and called saboth day /
but that it shulde be sanctified
oꝛ iudged holy / so shewyng that
n.iii. there

The booke.

there is nothing better, nothyng
more pꛛecyous / than to suffre al
troublous. For they be the rely-
ques, the holy thynges that con-
secrate oꝝ holowe a man frō his
owne woꝝkes / to the woꝝkes of
god / as the temple is consecrate
from all naturall woꝝkes to the
woꝝshyppe of god. And therfore
let a man knowlege thē as woꝝ-
thypfull relyques / ioynyng and
gyuyng thanks to god yf they
come. For whā they come / they
so sanctifye a man, that he doth
the cōmaundment of god / and is
made safe & de yuerde frō all his
synnes, so sayth Dauid / y^e dethe
of his sayntes is pꛛecious in the
syght of the loꝝde. And to y^e ende
that god myghte bolden & quic-
ken vs to the e chynge / he hath
not onely cōmaunded vs the ke-
pyng of the saboth day (for it is
greatly

of good worke.

greatly agaynst nature to dye &
to suffre to rest & be deade from
her obone workes). But also he
cōforteth vs by manyfolde woꝝ
des in scripture / sayenge to vs
the. 89. psalme. I shall be present
with hym in trybulacion, I shal
defende hym & indue hym with
dygnytie. Also y. xxxiii. psalme
full nyghe is the lord to men
broken i the hert / he saueth the
contryte in spiryte / noꝝ he was
content with this / but he hath
gyuen vs a myghty and stronge
example / his onely sone Iesus
our lord / whiche all the hole sa-
bothe daye lay boyde, & without
al his workes / as ptaynyng to y
manhode / & fyꝛste of all men ful-
fyllid his cōmaūdment / foꝝ no
nede of hym selfe, but onely foꝝ
our comfoꝛte / that we in all our
sufferynge / yea euyn in dethe /
n. iiii. myght

The boke

myght be quyet and at reste/
hauyng peace, lokyng upon
Chryste/ reased bp agayne after
his reste and sabothe daye/daye
thenforth lyuyng in onely god,
and god in hym. And so we after
the mortyfenge of oure Adam/
whiche shall not be fully vntyll
the honour of dethe, shall be ray
sed bp in god/ & god may worke
and lyue in vs for euer more. Lo
these be the thre partes of man/
reason, pleasure, and heuynesse/
in the whiche all his workes go
forth/ which must be mortyfied
by these thre exercysyngs/ & rule
or gouernyng of god/our chasty
synges and outwarde hurtes/
that so we keepyng a
sabothe day spirytu=
all, may gyue pla/
re to the wor=
kes of god.

But

of good workes.



At suche workes & sufferynge must be done in faythe and good truſte of goddes loue / þ̄ all workes may abyde in þ̄ fyrſt cōmaundement and fayth, as is ſayd before / and þ̄ faythe maye exercyſe & ſtrength her ſelfe in them / for the which thyng be all the other workes & cōmaundementes ordeyned. Marke therfore howe goodlye a golde ryng is made / of theſe thre cōmaundementes / and theyr workes / and howe out of the fyrſt cōmaundement and faythe, cometh the ſeconde in to the thyrde / and agayne þ̄ thyrde by the ſeconde / entreth in to the fyrſt / for the fyrſt worke is to beleue, and haue a good herte and truſte in god / out of this ſpryngeth the ſeconde good worke /

u. b.

whiche

A recapula-
cyon of all þ̄
is gone befo-
re, whiche cō-
cerneth the
fyrſte table
of cōmaun-
dementes.

The boke.

whiche is to prayse the name of
god, to confesse his grace, and to
ascribe & gyue all gloze to hym
onely. Than after foloweth the
thyrde worke/ & is the woꝛshype
or seruyce of god/ to exercyse thy
selfe in prayer/ in hearyng of ser
mones, in remembryng the be
nefytes of god. Also to chastyse
hym selfe & to tame his flesche.
The deuyl therefore seyng such
faythe, gloze, and woꝛshype of
god/wareth madde, begynnynge
psecucion comynge bpō our bo
dy, goodes, honour, & lyfe/ & put
teth vnto vs fyckenes, sclaūder,
& deth/ god so sufferynge & ordey
nyng hym. Lo than beginneth &
ii. worke, or. ii. saboth day of the
iii. cōmaūdement/ wherby fayth
is meruaylously proued, eyn
as golde in a fornayse. For it is
a great thyng to kepe good trust
to

of good workes.

to god/yea whā he sendeth deth,
sclaūder, syckenes, & pouertie: &
yet neuerthelesse in such afeare=
full Image of deth to cōūt hym
for a most meke & gentyl father/
the which thyng must be in the
worke of this thyrde cōmaūde=
ment/where sufferynge cōpelieth
faythe, to call vpon the name of
god, & to prayse hym in such suf=
ferynges / & so agayne turneth
the thyrde cōmaūdement in to y
serōde. And by the praylyng and
callyng vpon y name of god, ry=
seth fayth/cōmyng agayne in to
her selfe / & stablyshyng her selfe
by two workes of the secoude &
thyrde cōmaūdement / so faythe
goeth out in to workes, and by
workes commeth agayne to her
selfe. Lyke as the sonne rysynge
i the East, goeth to the West/
after that retourynge agayne to
the

The boke.

Daye.

Nyght.

the Caste. For the whiche cause the day in holy scripture is properly lykened vnto the workes of a quyte & peacable lyfe. But the nyght is lykened to þe sufferynge lyfe, oppressed with trouble and aduersytie. And so saythe lyueth & worketh in bothe these lyues / goeth out & cometh in, as Chryst sayeth in the .vi. chapi. of Iohn.

Se here how
the ordie of
the .x. comaũ
demētes ben
observed in
our Vater
noster.

We praye for this ordie of good workes in our Vater noster, in þe whiche, the fyrst thyng that we say, is our father whiche arte in heuen, whiche be the wordes of the fyrst worke of faythe / whiche by the tenoure of the fyrste comaundement doubteth not / but þe hath a good & mercyfull father in heuen. Se condely, halowed be thy name /
by

of good workes.

by the which, saythe desyrezeth the
name, prayse, and gloze of god
to be shewed / callynge vpon the
name of god in all aduersytie.
Thyrddly, let thy kyngdome co-
me, wherby we do praye / for the
trewe and lafull saboth day / &
rest from our workes, that the
worke of god be onelye in vs /
and that Chyrste may so reygne
in vs / as in his kyngdome, as
he hym selfe sayd. Merely I saye
vnto you / the kyngdome of god
is no where but withi you. The
fourthe peticyon is. Thy wyll be
fulfylled, in the which we praye,
that we may kepe and do the se-
uen cōmaundementes of the se-
conde table / in the which and by
the whiche, saythe is exercysed
to our neyghbours / as in these
thre fyrst / he is exercysed in wor-
kes towarde god. And these thre
prayers

The boke

prayers, in the whiche ben these
pronounce / thou thyne / seke no-
thyng els but that, that belon-
geth to god, but al other prayers
say, ours, to vs & for vs. &c. For
we pray there for our gooddes &
for our helth. Hyther to haue we
spoken of the fyrste table of Moy-
ses / & truely the more grosely to
shewe the chiefe good workes bin
to the symple. Nowe therfore fo-
lowe the seconde table.

The fyrste comaundement of
the seeonde table / honour thy
Fyther and thy mother.

Welcerne of this coma-
maundament, & next
the bryghte workes of
the .iiij. fyrst comaun-
dementes / there is no better wor-
ke than obedyence & seruyce bin-
to them which be ordeyned to be
our

of good workes.

oure superiours. And therfore
disobedience is a greater synne
thā manslaughter, bndennesse,
theft, & disceyte / & what soeuer
may comprehend in it. For we
can knowe no better y^difference
of synnes, which is greater one
thā the other / than by y^e ordre of
gods cōmaūdemēt. How betwē
one & euery cōmaūdemēt by hym
selfe hath distēce i his worke /
for who is he y^e knoweth not / y^e
to curse & bāne, is more greuous
than to be angry / & to stryke is
worse thā to curse / & to stryke fa
ther or mother / is worse, than to
stryke any other of y^e cōmon peo
ple. Therfore these .x. cōmaūde
mētes teach vs howe we ought
to exercyse good workes to oure
neighbour / & fyrst to our supery
ours. The fyrst worke is to ho
nour our bodely father & moder

Howe to
knowe the
greatnes of
one synne
aboue ano
ther.

The honour
of father &
mother.

The

The boke

The whiche honoure standeth
not in this onely, that we shew
our selves godly in our gesture/
but that we applye & obey them
& haue theyr wordes reuerently
in our iyes, settynge moche by
them, and regardynge them, fol-
lowynge thē, holdyng our peace
& sufferynge them, howe soeuer
they intreate vs, whan it is not
agaynst the thre fyrste commaun-
demētes. And mozeouer yf they
haue nede we must prouyde thē,
meate, clothyng, and house. For
it is not for nought þ god sayd,
honoure them / he sayd not loue
thē / howe be it that loue is also
requyred / but honour is hygher
thā syngle loue, for it hath a cer-
tayne feare growynge togyther
with loue, causyng a mā to feare
moze the displeasure. thā the pu-
nysshement. Euen as we wor-
shyp

Honour is a
boue loue.

of good Workes.

shyppe relyques with feare/and
yet we fle not fro them as from
punysshement/but rather appo-
che moze nyghe them/suche fea-
re myngled with loue is true ho-
noure. For there is another fea-
re without loue, to those thyngs
whiche we dispyce or fle from.
As from manquellers or punys-
shemēt, and there is no honour.
For it is feare without all loue/
yea it is a feare ioynded with ha-
tred and enuye/ of the whiche is
a prouerbe of Saynt Hierome,
sayenge / that, that we feare we
hate. With such feare wyl god
nothe be feared nor honou-
red, nor yet our father nor
mother/but with þe fyrst
feare, to whome is
loue and trust
ioyned.

What hos-
noure is.

O.i.

This

The booke

This worke seemeth
lyght and easy, but
fewe esteeme it wor-
thely. For where as
the father and mo-
ther be good, louyng theyr chyl-
dren, not with carnall loue / but
as they be bounde to holynesse &
the worshypppyng of god, byng-
yng them vp / & teachyng them
in the thre fyrst cōmaundemen-
tes: there is alwaye the chyldes
owne wyll broken. So that he
is compelled to forsake & to suf-
fer that, that his nature wolde
not / wherby he fyndeth a cause
to despyce his father and his mo-
ther / & to grudge agaynst them /
or to go about & do worse thyn-
ges. There than goeth awaye
bothe loue and feare, excepte the
grace of god helpe. Lykewyse
whā the father and mother cor-
recte

of good woꝛkes.

recte and chaste theyꝝ chyldꝛen
as they deserue / yea other whp=
les moze than they deserue (the
whiche thyng yet is no let to the
soules helthe) than the frowarde
nature taketh suche chastelynge
with dysdayne. Moreover there
be some of such ungracious dis=
posicion / that they be ashamed
of þ̄ pouertie, loue, by the, defoꝛ=
mytie, oꝛ sclaūder of theyꝝ father
& mother, sufferynge them selfe to
be moued moze with such thyn=
ges / than with this hyghe com=
maūdemēt of god / þ̄ is aboue all
thyng / which by his great cou=
sel, hath gyuen the such father &
mother to proue & exercyse the in
his cōmaūdemēt. But this is mo
che strōger whā þ̄ chyldꝛen be at
lyberte / foꝛ thā loue goynge dow=
ne, there is moche loue taken a=
way frō þ̄ father & mother: what

O.ii.

soeuer

The booke

soener is cōmaūded and sayd of
oure father & mother / that must
be vnderstāde also of them þ̄ be
in þ̄ stede of our father & mother
whan they be deade oꝛ absent/
as be our kynsfolke, our godfar
thers / tempoꝛall rulers, and spi
rytuall fathers. Foꝛ euery man
must be ruled of other men, and
be vnder them. wherfoꝛe we se
here also, howe many good woꝛ
kes is taught in this cōmaunde
ment / in as moch as all our lyfe
is subiect vnto other men. Hence
it cōmeth, that obedyence is so
greatly praysed, and that it com
prehēdeth all vertues and good
woꝛkes in it.

Agaynst
euylle byn
gynge vpon
chylde.

There is another sclaunder
agaynst the father and mo
ther, moch moze subtyll & peryl
lous than þ̄ fyrst / whiche is gar
nysshed

of good woꝛkes.

mysshed and set foꝛth foꝛ ryght &
true honoure. And that is whan
the chylde lyueth after his owne
mynde and wyl / his father and
mother sufferynge hym to do it.
Here is honour, here is loue, but
it is but beastlye of bothe ptyes.
Here the father and the mother
please the chylde, and the chylde
agayne pleaseth the father & the
mother. This punysshement is
so open and cōmon, that there be
verye seldome examples sene of
the fyꝛst sclaunder / which thyng
happeneth bycause that the fa-
ther and mother be blynded, and
nother know noꝛ woꝛshype god
in the fyꝛste cōmaundementes.
And foꝛ this cause, they can not
se what thyng theyꝛ chyldzen
lacke / and howe they shulde be
taught and bꝛought vp. And so
they bꝛynge thē vp to pꝛophane
o.iii. and

The booke

& worldly honoures & ryches / &
they may onely please men / & by
all meanes to be exalted & made
great men. This thyng is plea-
saunt to þ chyl dren / into this they
be obedyent without any gayne
payenge. So the cōmaūdemētes
of god, vnder þ colour of good-
nes go to wreake / & þ is fulfyl-
led: which is wryten by þ pꝛophe-
tes, Eſaye, & Hieremye / that the
tyme shulde come, whan þ chyl-
dren shuld be dystroyed by theyꝝ
owne fathers & mothers. After
the example of kynge Manasses
which suffered his sone to offre,
do sacꝛfyce, and burne beastes
to þ ydell Moloch. For I pꝛaye
you, what other thyng is this /
than the chylde to do sacꝛfyce &
offre to an ydolle / whan the fa-
ther & mother bꝛyng theym by
moze to þ loue of the woꝛlde, thā
of

of good woikes.

of god / sufferynge the to be carry-
ed after theyr owne wyll, in the
pleasures of þe worlde / to be set
a fyre wth the loue, myrth, goodes
& honoure of this worlde / & the
loue & glozpe of god, & the plea-
sure of euerlastyng goodes to be
quenched & clenē put out in the.
¶ Howe great ieopdye is it to be
a father & mother, where as no-
thyng reygneþ but flesshe and
blode. For it stādeth hooly i this
cōmaūdement / þe the the fyrste &
syre last be knowen & kepte. In
as moche, as it is cōmaūded to þe
father & mother to teache theyr
chyldezen those thyngs as it is in
þe .77. psalme. He gaue his cōmaū-
demēt vnto Iacobe / and put his
lawe into Israel, whā he cōmaū-
ded the fathers to declare these
thyngs to theyr chyldezen / þe theyr
posterite myghte knowe them /

O.iiii.

and

The boke

and þ they² chyldzen whan they
be waren bp, myght shewe þ sa-
me to they² chyldzen also. And
this is the cause why god hathe
cōmaūded to honour thy father
& mother / that is, to loue them
with feare/foz loue without fea-
re is moze sclaūder than it is ho-
nour. Now marke therfoze whe-
ther al men haue ynoughe good
wozkes to do, oꝛ not. Whether
soeuer they be fathers and mo-
thers, oꝛ they be chyldzen. But
we be so blynde, that we let this
alone and seke foꝛ other wozkes
not cōmaūded.

Where than as the father and
mother be so folysshe, that
they brynge bp they² chyl-
dzen wantonly and worldly/the
chyldzen in no wyse shuld obeye
them/foꝛ god is moze to be sette
bp

of good woꝛkes.

by in the theſe fyrſt cōmaūdemētes, than our father and mother. I call wātonly & woꝛldly byꝛnyngyng vp / whā they teach vs not moze to ſeke & ſolowe god / than the pleaſures, honours, ryches, & power of this woꝛld / to weare laufull & clene rayment / and loke foꝛ honeſt good / is neceſſary & no ſynne. So yet that ȳ chyld be ſo taught in his herte that at the leaſte in the puttyng on and wearyng of his apparell, he ſo-
rowe and lament the wretchedneſſe of this lyfe in erthe, that it can not well be begon, noꝛ paſſed ouer, wout moche moze rayment and ryches than neade requyꝛeth / to hꝑll & couer the body / to keape away the colde / and get a lyuyng ſo / that he ſhalbe conſtrayned agaynſt his wyll to playe the foole / foꝛ the fauoure
o. v. of the

The trewe
wearyng of
apparell.

The spirytu
allie neuer
redde this
text of Hester
to.

The booke
of the worlde, & suffre this euill
for a better thyng to exhue the
worle. Thus the quene Hester
dyd weare her crowne, sayenge
vnto god / thou knowest my ne-
cessitie & I abhorre the sygne of
pryde & my glozpe, which is vpon
my hede, in the dayes of my bos-
tyng / and I dysdayne it, as the
clothe of a menstruate woman /
& the whiche I wyll not beare in
my dayes of my sylence, what soe-
uer hert therfore is thus armed /
may weare all maner of garmen-
tes wout all leopdy / for he wea-
reth them, & weateth the not / he
playeth of my instrumetes & play-
eth not / he lyueth gloriously, &
not gloriously. And these be the
prey soules & secrete spouses of
Chryste / but they be very scarle.
For it is very harde, not to dely-
te in goodly raymet & bostyng.

So

of good Workes.

So saynt Cecyle by the cōmaū-
dement of her father & mother,
dyd weare clothe of golde / but
vnder y she ware heare. But here
wyl some say / yea syz, but howe
than shall I mary my doughter
honourably? Am I not in suche
a case cōpelled to bolste my selfe?
But I praye the tell me / be not
these the wordes of a herte mys-
trustynge god, & trustynge moze
in his owne proper wylldome /
than in the cure and prouysyon
of god? All thoughe saynt Pe-
ter teacheth vs, and sayeth / caste
all youre care on hym for he ca-
reth for you / yea it is a token,
that suche men dyd neuer gyue
god thankses for theyz chyldzen /
neyther haue truely prayed oz cō-
mended them vnto his goodnes.
Oz els they shulde knowe and
proue how they ought to aske &
desyre

The boke

delyze of god / that they myght
marve they2 daughters. Ther-
fore god suffereth them to they2
owne wytte, care & benefytes /
and not to ende they2 busynesse
conueniently.



It true is that, &
is cōmonly sayd /
& father and mo-
ther may get he-
uen i they2 owne
chyl2en / yf they
had nothyng els to do. For in &
brynnyng vp of them to the wor-
shyppe of god / they haue bothe
they2 hādes full (as & mā sayth)
to do good wo2kes. For what be
the hungry, thy2ste, naked, pry-
soners, sycke, and straungers /
but the soules of thy chyl2en,
of & which god hath made thyne
house an inne oz an hospytall /
makynge

A chrysten
mans house
is an hospy-
tall.

of good Workes.

makynge þ to them as þ mayster
of the hospytall / that thou shuldest
keape them / feede them / gyue
them meate and Drynke / with
good workes and wordes : that
they may lerne to trust in god, to
byleue & feare hym, and to put
theyr hope in hym, worshyping
his name / not swerping nor cursynge,
chastysynge them selves / prayenge,
fastynge, watchynge, laborynge,
and to serue god and his worde / & to kepe his sabothe
day, that they may lerne to despyse
tempozall thynges / to suffre
paciently aduersitye / not to feare
dethe, & not to loue this lyfe .
Lo how great busynes these be.
Lo howe many good workes
thou haste at home, in thy chylde
that lacketh all suche thynges /
as the soule beyng hungrye,
thyrsty, naked, poore, pylsoned,
and

The booke

a spcke. O howe blessyd a thynge
is inatrymony. O howe hap-
pye be those houses in the whi-
che dwell suche fathers and mo-
thers. For they be the verye true
temple and electe abbay of god/
yea rather a Paradyse / of the
whiche is spoken. 127. psalme.
Blessyd be he, who soeuer ho-
noureth the lord, and walketh
in his wayes. Thou shalt eat
the labours of thy owne hādes/
and shalt haue prosperous in-
crease. Thy wyfe shalbe fruteful
as the vyne tree / wīn the walles
of thy house / thyne chyldren shal
stande about the table, lyke the
plantes of Olyue trees. So thus
shall that man be blessyd, which
worshyppe the lord / the lord
shall blesse the from Syon / and
thou shalt delyte, beholdynge
the prosperyte of Ierusalem all
dayes

of good workes.

dayes of thy lyfe/and thou shalt
se thy chylders chyldren / and y
felycitye of Iherusalé. Where be
suche fathers & mothers/ where
be they that aske for good wor-
kes: no man commeth hyther.
Therefore (I say) god hath com-
maunded that thynge/ from the
whiche the deuyll / our fleshe &
bloode pulleth vs. It is not
goodly in the syght of y worlde/
and therefore it is not set by. But
one conneeth to saynt James / &
another voweth hym self to our
lady. And no man voweth hym
selfe to the gloze of god / and to
rule and teache well hym selfe
and his chyldren / he forsaketh
theym, whome he hathe taken
to kepe by the commaundement
of god / and laboureth to ser-
ue god other wayes / where he
hathe no commaundemente /
there

The booke

there is no bysshoppe yf resysteth
suche frowarde maners / no pre-
cher rebuketh these thynges / ye
rather they stablyshe such thyn-
ges / inuentynge dayly mo pyl-
grymages, canonysynge of mo
sayntes, & sellynge of pdons. I
praye god therfore to haue mer-
cy on suche blyndnesse.



And agayne vpon
the other syde, the
father and the mo-
ther do not soner
deserue hell / than
in theyr owne chyldren at home,
whā they lacke to them not tea-
chyng the these thynges which
be spoken of befoze. For what
doth it profyte them, yf they dye
with fastyng, prayenge, goynge
pylgrymage, & doynge all other
good workes. In as moche god
wyl

of good workes.

Wyll not aske us of suche thynges / nother at the tyme of dethe,
nor at the laste iudgemente : but
wyll aske a compte of oure chyldren
compte to oure custodier.
This proueth the sayeng of chry-
ste, the .x. chaptre of Luke. Ye
women of Ierusalem wepe not
for me, but for your selues, & for
your chyldren / for lo þe tyme shall
come, when they shall saye. Wap-
pe be þe barren, and the wombes,
whiche haue not borne chyldren,
and the brestes whiche haue not
gyuen sucke. Why shulde they
so complayne / but that all theyr
dampnacyn cometh to them for
theyr sonnes / whiche yf they had
lacked, peraduenture they shulde
haue ben blessyd. Tremely these
wordes shulde open the eyes of þe
fathers and mothers to loke spi-
ritually vpon theyr chyldren lest

Take he-
de al you
that haue
househol-
des and
chyldren.

p.i.

the

the wretched chyl dren, shulde be
deceyued by the false carnall loue
of theyr father and mother, whā
they be not angrye with theym
bycause they obey them after the
cōmon nature of the people / by
the whiche thynges, theyr free
wylle is stablysshed and wareth
stronge / and yet the cōmaunde-
mente of God therfore cōmaun-
deth vs to honoure our father &
our mother, that & chyl dren may
be made lowe, demure, & meke /
theyr free wylle broken & dystroy-
ed. Therfore as it is sayde in the
other cōmaundementes, that the
workes must be so obserued, that
they proeede out of the fyrst wor-
ke, euen so here / let no man thyn-
ke that the orderynge and byn-
gynge bp of his chyl dren is suffy-
cyent of it selfe / but yf it be done
in the grace & fauoure of god / so
that

of good workes.

that a mā doubteth nothyng of
it / but that he please god in all
such workes. Therefore let these
workes be nothyng els to a mā
but: signes and exercysynges of
fayth to truste in God: & to haue
a surewasse in his grace, and lyber-
tall wille. For without this fayth
noo worke other lyueth / or is
good and pleasaunt to god.
For many of the Hethens, and
gentyles haue brought up theyr
chyldeyn well / but that dyd pro-
fytte theym nothyng, bycause of
theyr vndeleeue.



The seconde worke of
this cōmaundemēt
is to honour our spi-
rituall mother holy
churche, and the ec-
clesiastycall power, cōmaundyn-
ge, for bydyngge, or depnyngge, ma-

p. ij.

kyng

kyng, curkyng, or absoluyng.
In all these we must obey them
and as we honour, loue, and fea-
re our bodely fathers & mothers,
euen so we must obey the spiritu-
all power in all thynges, whiche
be not contrary to the thre fyrste
cōmaundementes of god. But in
this worke, the matter is farrei
woyle case, thā in the fyrst. For it
wolde become the ecclesiastycall
power to punyssh the synnes by ex-
cōmunicacyon / curkyng, & labo-
res / and to compell theyr spiritu-
al persons to goodnes / that they
myghte haue a cause to do good
woorkes, and to exercyse them sel-
fes to obedyence / and gyuyng ho-
noure to the power. But we se
that the spirituall power taketh
no hede at all to kepe theyr chyl-
dren in theyr offyce / but so to dea-
le with theyr people & subiectes,

of good worke.

as mothers folowynge theyr lo-
uers. As it is layd in the .ii. chap.
of Dree. They preache not, they
teche not, they resyste not, they re-
buke not, they punyshe not / and
to be shorte there is no ecclesiast-
tycall gouernynge left in all chry-
stendome. What than shulde I
speak in this worke? There be
lefte yet some fastyng dayes, and
holy dayes / which it were better
to anulle / but no man careth for
that. So there is no thyng that
flouryssheth nowe / but excom-
municacyon, for duetyes accusto-
med / the whiche thyng oughte
not to be. But the power of the
churche shulde se that adulterye,
vncleynesse, glotonye, pryde, vni-
mesurable ryote of all thyng,
and suche other vyces be punys-
shed and let. And also that y colleges,
and abbeyes, parishes, &

p. iij.

scloles

scoules be well ordred / and þe gods
des seruyce be holely kept in the.
And that the yonge bot he men &
maydes in the scoules and abbeyes
haue good and cōnyng men pro
uyded to teache them, that they
may be wel brought vp / that the
olde may pflyte þe yonge by good
example / & that the chylidren &
cōmon welth may be fylled & gar
nysshed with goodly youth. For
so saynt Paule taught his discy
ple Titus / þe he shuld teache well
and gouerne all degrees & estatys,
yonge and olde men and womē.
But now we lyue euery man af
ter his owne wyll, euery man tea
cheth hym selfe, yea (alas for sor
we) it is come to the poynt / that
the places in the which goodnes
shulde be taughte, be now made
scoules of banyties, so that no mā
taketh hede of outragious youth

of good worke.

If every thyng were ordered
after this maner, than a mā
myghte shewe howe honour and
obedyence ought to be done to ec
clesiastike persones. But it is
nowe with theym, as it is with
bodely fathers & mothers, whi
che suffer theyr chyldren to moch
after theyr owne mynde & wyll/
and ecclesiastycall power, dothe
nowe graunte and dyspence/and
for money pardoneth more than
it may pardone. Here I wyll let
many thynges passe & I myghte
speke of / for I se moo thynges
than be well. Couetyse tytteth
and gouerneth, and the churche
teacheth that, that it shulde for
byd. And besydes these, it is open
to euery mans eyes / that the ly
uynge of the spyrytualtie is mo
che more vngoodlyer and byler/
than the lyfe of the lay or secular
p.iiij. men.

men. Wherefore the chryſtian co-
mon welthe muſte nedes be dy-
ſtroyed / and this cōmandemēt
ſubuerted. For where there were
ſuche a biſhoppe, as wolde take
hede, byſyte, loke vpon, and go a-
bout all ſuche orders and degre-
es, with ſo great dyligence and
laboure, as he is bounde / truelye
one cytie were to moche for hym.
For in the tyme of the apoſtles /
whan the church was moſt flou-
ryſhyng / every cytie hadde one
biſhop, although the laſt parte
of the worlde, was not then chry-
ſtened. Howe thanne ſhulde it be
well amonges men / whan one
biſhop wyll haue thus moche /
another ſo moche, the thyrde cha-
lengeth halfe y worlde / and the
fourthe wolde haue all the worl-
de vnder his rule. Therefore it is
nowe tyme to praye to god for
grace

of good workes.

grace. For we haue ecclesiastycall power ynoughe / but as for ecclesiastycall gouernynge we haue lytell or none. In the meane tyme, he that knoweth myghte helpe / that þe colleges or preestes abbeyes, and parishes, & scoles / were well ruled and gouerned.

For this also is the ecclesiastycall power, to make fewer colleges, abbeyes, and scoles where as no profite cometh of them. Truly it is better to haue no colleges nor abbeyes at all, than to haue euill rule or orde in them, wher by god is greuously offended.



Herfore whan the superiours be froward, and suffre theyr offyce to decay, it must needs folowe that they abuse theyr power, settynge for the outwarde
p. b. euill

euyl woꝝkes, bothe them ſelfe &
to þe people / none otherwyſe thā
the father & mother, yf they com
maunde any thyng contrarye
vnto god. Here therfoꝝ we muſt
beware & wyſe. Foꝝ the apoſtell
ſhewed befoze, that ſuche peryl
lous tymes ſhulde come / in the
whiche ſuche ſuperyours oꝝ offy
cers ſhulde rule. Yet ſuche ſupe
ryours haue this cloke to couer
theyꝝ iniquitie withall / to beare
men in bande that they repyne &
reſyſte the power of god / yf at a
ny tyme what ſoeuer they ſtatu
te oꝝ oꝝdayne, be bndone oꝝ let.
Therfoze let vs than take in our
handes the thre fyrſt cōmaunde
mentes of god / and the ryght ta
ble, beyng ſure that no man, no
ther byſhoppe noꝝ pope / no noꝝ
aungels, maye oꝝdayne oꝝ com
maunde any thyng contrarye /
Dyſa=

of good workes.

byſagreinge or repungnyng to þ
thre fyrſt cōmañdementes & theſe
workes. But yf they go about þ
contrary, it is nought worth no-
ther byndeth any man. And we
also do synne obereng ſuche cō-
mañdementes & conſtytucyōs /
eyther doynge theſe or twynkelyng
at them. By this a man may ly-
ghtly perceyue / howe that ſycke
mē be not bounde w̄ the cōmañ-
dement of faſtyng / nother womē
great with chylde / nother they þ
may not faſt for any other cauſe
w̄out hurt. And þ we may ſerche
this matter more groundelyer /
There is nothyng nowe þ com-
meth from Rome / but þ marke &
ſayre of all thyng of þ church,
which be opely bought & ſolde w̄
out any ſhame / as p̄dōs, p̄ſthes
abbeyes, dioceſes, p̄elacy, benefy-
ces, & what ſoeuer was made &
ordayned

The booke

ordayned in any place to the honour of god. By reason wherof all the ryches, goodes, and monney of all the worlde, be not onely dzyuen to Rome/ which were but a lytell losse. But also parishes, dyoces, and prelacy, be pulled, forsaken, and wasted. So that Goddes people is dyspysled and losse/ the worde, name and gloxie of god, be trode vnder fete fayth is dystroyed. and all to the ende that suche colleges and offyces, maye be gyuen not onely vnto vnlearned, folysshe, and vnworthy/ but also to Rome runners, the chiefe heddes of al naughty packes in the worlde. And so those thinges that were founded to the worthyp of god, to the fyndynge of prechers, whiche shulde rule and correcte the people nowe spente vpon horses, horse keepers

of good workes.

keepers, and mores / yea and yf
I maye speake somewhat vncha-
mefastly / vpon the whores and
also whoze hunters of Rome / of
whom yet we haue no kyndnes,
but be mocked vnto oure tethes
lyke fooles.



Erng therfore y
all these intol-
erable folyschenes
be done vnder y
name of god and
saynt Peter (as
thoughe y ecclesiastycall power
were ordayned to haue y glozve
of god in shame & mockyng, & to
distrope chrystyan cōmon welth
bothe of bodye and soule.) We
oughte vndoubtedlye to resyste
them, as moche as we may. For
here we muste folowe the exam-
ple of good chyl dren / whose fa-
thers

thers be made. And fyſt of all
we muſte loke from whence this
lawe came / that ſuche thynges
as were ordained founded and
gauen to þe worſhypping of god
and brynnyng up of our owne
chyldeſen / ſhuld returne to þe uſe,
ſeruyce, & profyte of theym that
lye at Rome, and nothyng to be
done in the meane tyme here at
home where it wote moſt meete
conuenyent. Why be we ſo made
The biſhoppes and the chiefe
of the church be here ſo ſlacke / þe
they do not onely not reſiſt ſuche
thynges / but alſo they feare, leſt
other wold reſiſt, & ſo they ſuffre
þe chryſtian comon welthe to pe-
riſhe. Fyſt of al let vs mekely
call vpon god / tha let vs ſet vpo
to redreſſe theſe myſcheuous w
hande / ſtoppe the meſſengers of
Rome theyr waye / ſhewyng the
lowe

of good workes.

lowly and gently / that yf they
wolde rule theyr benefices / they
shulde be resydent vpon theym /
teaching the people to preachynge
& good example, which thyng
yf they wyll not do / or els lye at
Rome or other places, pyllyng &
pollunge y parishes. Let y pope
or other fynde the to whom they
doo seruyce. For it is not mete for
we shulde fynde the byshoppe of
Rome / his officers or cōmynal-
tie / y rather his babes & who-
res, with the losse & brydoyng of
our soules. Lo these be the ver y
Turkes / whom kynges, prynces
and gentylmen / shulde fynde in-
nade / not for hope or remembraū-
ce of theyr priuate welth, but for
the loue onely of Chrystes cōmon
welth / and to let the sclanders
hurtes / & blasphemye of the na-
me of god. Thus therefore muste *How the*
suche bys;

bysshopp of Rome ought to be handeled with all his whā they bē out of the way.

suche spyrytuall psones be handeled and regarded as a madde father/whiche excepte he be taken and let (whiche thynge yet must be with feare & reuerence,) may destroy bothe chyldren and patrymonye, & all that he hath. Soo truly shulde we take the power of Rome honourably, as a father/but whan they be madde and wood/they muste be let from theyr purpose/leaste by that the comyn welthe of Chryste be vndone.

There be some that thynke, that this shuld be referred to a generall counsell/but I say it is not to be done. for we haue had many counsels, in the whiche this matter hath ben had in hande/& especialy in the counsell of Constance Basyll/and the last

of good woꝛkes.

last at Rome/but yet there is no-
thyng fynysshed, so þ̄ it is euer
woꝛse and woꝛse. Noth̄er do su-
che counsels pꝛofyte any thyng
syng that the wysdome of Rome
hath ymagyned this inuencyon/
that kynges and pꝛynces muste
be fyrst bounde by an othe / that
they shal suffre them styl to pos-
sesse & kepe that, that they haue
without any dysturbance. And
so they laye a barre and a stoppe
to withstande all refoꝛmacyons,
and to defēde theyꝝ lybertie and
lycence of all vngodlynesse. Al-
beit suche an othe made by vpo-
lynce agaynste god and ryghte/
letteth the holy ghoſte, whiche
(they saye) beareth the rule in su-
che counsels. But this were the
best & onely remedy that is lefte.
yf kynges, pꝛynces, gentylmen,
cytyes, and vniuersyties, wolde

Suche re-
questes and
condycyons
hath the bys-
hop of Ro-
me & now
is, Element
the. Vit. ma-
de to & pꝛyn-
ces of Ber-
many/yea &
moch woꝛse,
for a gene-
rall counsell
to be hadde.

q. i.

take

The booke

take þ matter in hãde to reforme
it theyr selfs, & so handle it/that þ
bysshops & spyrytualtie fearyng
theyr cause/shuld haue an occasi
on to folowe. For here is nothige
to be regarded:but þ fyrst cōmaū
dement of god/agaynst the whi
che, nother pope, noz heuen/ noz
erth may forbide oꝛ cōmaūde any
thing, nother is ther any teopdie
in cursing oꝛ thzetenyng/wher
by they go aboute to let a lafull
redressyō. For moze thē it doth no
hurt yf þ furvous father, greatly
thzeten his sone, þ holdeth hym/
& let hym fro his madde doyng.

The thyrd woꝛke of this cō
maundemēt is/ to obey the
tempozall oꝛ seculer power, as
Paul teachyth to the Romans,
the.13.chapitre/and to Titus the
fyrste chapytre/ and saynt Peter
in

of good Workes.

in his fyrst epytyle the.2. chapitre
sayeng Submyt your selves vn-
to all men/other to the kynge, as
chief/oz to his offycers as sent of
hym, to the punysshement of all
yll doers/ but for y prayse of wel
doers. The offyce of y tēporall oz
seculer power is to defende theyr
cōmons & subiectes/to punyssh
thefte, brybery, and adulterie/as
saynt Paule sayth to y Romans
the.13.chappt. The hyghe power
bereth not a swerde for nought
But he is the mynystre of god to
take vengeaunce of them y do euyl:
but to do good to thē/y be good/
Here than we synne. ii. maner of
wayes. fyrste whan we deceyue
the seculer power, other by lyeng
deceyte/ oz vnfaythfulnesse/ and
agayne whan we obey them not,
byddynge, oz cōmaundynge vs
any thyng/ whyther it muste be

Q.ii.

Done

The Boke

done with body or goodes. For
thoughe they do vniustly/as the
kyng of Babylon dyd to þe chyl-
dre of Israell: yet god wolde þe
we shuld obey them/ without all
disceyte or any begyle. Seconda-
rely, whan we backbyte them/ &
whan we be angrye and can not
be auenged, whan we grudge a-
gaynst them, or hurte them with
euill wordes priuely or openly.
In all these thynges we must re-
garde that, that saynt Peter cō-
maundeth vs to regarde / & spe-
cially that theyr power can not
hurte our soules, but onely oure
bodies and goodes / except they
openly compell vs to do agaynst
god, or vniustlye agaynst men/
as the Heathen prynces compell-
led many Chrystyanes, befoze
they came into Chrystes relygy-
on. And as it is sayd, the Turke
dothe

of good Workes.

dothe nowe a dayes / for to suffre
wzong hurteth not the soule, but
maketh it better, though it ta-
keth somwhat from the bodye or
goodes. But vnryghtuous do-
ynge dystroyeth the soule / yea
though thou gette all the good
of the worlde.



And this is þe cau-
se, þe there is not
so great peryll in
the secular power
whan it doth yll/
as in the spirytuall or ecclesiast-
tycall power. For the secular or
tempozall power can not hurte/
in as moche as they meddyl not
with pzeachynge and sermons,
and with faythe / & the thre fyrste
cōmaundementes of god. But
the ecclesiasttycall power hurteth
not onely, doynge vnryghtwysse-
nesse,

q.iii.

The booke

nesse. But also whan they leaue
theyr duetye, and do that that is
not theyr duetye/ yea though it
were better than the best work/
that the secular power doth. And
therfore suche men muste be re=
systed whā they do wroḡg / & not
p̄ temporal powers/all though
they lyue contrarie to theyr of=
fices. For the pooze cōmon peo=
ple so folowe the ecclesiastycall
power in belefe and in lyfe, that
both they be blynde as betelles,
and knowe neyther what to be=
leue, nor to do. Furthermore the
ecclesiastycal power was ordai=
ned for nothyng els/but to bryn=
ge the people by faythe to god /
the whiche thynges be not in the
temporall or secular power. For
whether the temporall powers
do theie thynges or leaue them
vndone after theyr owne myn=
de/

of good Workes.

De / yet my faythe goeth forthe
neuerthelesse / her way working
by it selfe / and not compelled to
byleue by theyr example. wher-
fore the temporall power is of
verye lytell force before god to
hurte any mans soule, & of moch
lesse reputacyon & weyght, than
that for the euill lyfe or good
lyfe of it, we shulde moue any se-
dicyon, dysobedience, and deba-
te. And agayne the spirytuall &
ecclesiastycall power is a great
good and excellent thynge, & of
more hyghe value before god /
than that the least chrysten man
shulde suffre them / and not to
speke to the, yf they ones swarue
one heare brede from theyr of-
fyce. I wyl not say, yf they
go bitterly agayne theyr
offyce / as we se
nowe dayly.

q.iiii. There

The booke



Here be many abuses in this tēporall
or secular power.
Fyrst, whan they
enioye the dygnytie
do folowe the counsell of flatte-
rers / whiche is a cōmon and mer-
uaylous hurtefull dystruccyon
and pestylence / and can not be a-
uoyded to moche. And in this
poynte the offycers be ledde (as
men saye) by the nose, to y great
hurte and euyl of the myserable
people / bycause that where men
be so ledde, there is cōmenly su-
che gouernaūce, as the Ethnyke
speketh of. That lyke as the spy-
der webbes be stronge ynoughe
to holde faste flyes, where as the
mylne stones bcast thzough thē,
and go theyz wayes. Euen so y
poore people be holden w lawes
constytucyons, and rules / the
great

of good woikes.

great men scappynge and at lybertie. Therfore where as the lord or pynce is not so wyle by hym selfe, so bolde & vertuous, that he nedeth not the counsell of other / there muste nedes be (excepte god shewe a peculpar myracle) a chyldeyshe rulyng and gouernaunce. Therfore almyghty god amōges all other plages & troubles, nombzeth & iudgeth euill and folyshe offycers, pynces, and rulers / with whome he thzeteneth to punyshe y people / **Esaie the.iii.chap.** I shall gyue chyldezen to be theyr pynces / & effamynate mē shall haue power ouer theym. And truely god in scrypture hathe thzeteneth foure plages or punysshementes, **Ezechiel the.xiii.chap.** The fyrste is the pestylence moſte poyſoned & deadely, whiche Dauid chose.

q.v.

The

The booke

The seconde hungre / the thyrde
swerde or batell / the fourthe, e-
uill beastes and lyons, wolues,
serpentes, and dragons / wherby
be sygnifyed euill gouernours.
For where as suche rulers be / þ
countrey hath not myschefe and
losse onely in theyr bodyes, goo-
des, and ryches, & all other thyn-
ges / but also in fame, honoure,
lernyng, vertue, and in helthe of
theyr soules. For pestylence and
hungre maketh men good and
ryghtwyle. But warres and yll
rulers losse & dystroye bothe all
tempozall goodes perpetuall.



It is also the due-
tye of a synguler
wyle prince, not to
punyshe alway to
dethe, though he
haue neuer so good and iuste a
cause

of good Workes.

cause. For it is moche more excellent vertue that he do harm-
or losse to his lawe / than to the
goodes or bodyes of his subiec-
tes, yf it may be to the profyte of
his comons or subiectes. In as-
moche as y tempozall lawes re-
garde onely tempozall thynges.
Therfore this is a folyshe say-
enge, the lawe is with me in this
matter / wherfore with myght &
power I wyll reuenge it & kepe
it / ye thoughe all other shulde be
wapped in leoperdye and mys-
chiefe. We rede that the Empe-
roure Octauian wolde neuer
more make any warre, had he ne-
uer so ryght a cause / onelesse he
were sure y he shulde warre for
more profyte than hurte, or at y
leste with tollerable losse. In so
moche that he was wont to say /
that warryours were lyke them
that

Octavian
the Emperour.

The Boke

that fysshed wth a golden hooke /
whiche whan it is losse, can ne-
uer be recompensed by takynge
of fyssh. For he that leadeth a
waggen, muste nedes go other-
wyle than he that goeth a lone.
For he y^e goeth alone may kepe
this way & that way as he wyl /
but the caryer o^r carter muste
nowe turne this way / nowe that
waye, as his cart o^r hozles may
folowe hym / whome he must re-
garde & not his owne wyl. So
it is necessarpe that a prynce o^r
a lorde guydynge an hooste / go
forth not after his owne mynde,
but by the power and cōmodytie
of his hooste / more regardynge
the profyte, nede, and cōmodytie
of his companie / than his owne
wyl and pleasure. For a prynce
o^r a lorde cōmaundyng o^r ru-
lynge after the mynde and luste
of

of good Workes.

of his owne brayne and folyshe
hede / is lyke a madde carper or
carter, that dzyueth horse & carte
headelynge, throughe bushes &
groues, dyches, poddelles, wa=
ters, hylles, and dales / and ney=
ther loketh for wayes nor byd=
ges / suche a carter shall not lōge
carpe but breake his wagen all
to peces. And therfore it were
most profytable for prynces and
kyngs that they rede, or els cause
to be redde to theym / euen from
theyr chyldehode. As well the sto=
ries of scrypture, as of the gen=
tylles / for they shuld fynde more
lernynge, and more examples,
to rule and gouerne in them / thā
in all the bokes of lawe and de=
crees / as we rede in the reygne
of the kyng of Persie, in the. vi.
chapytre of Hesters. For we be
euer taughte more by examples
and

The booke

Prynces,
lordes with
other noble
men shulde
exerise them
selves in.iii.
maner of
workes.

and stoꝛyes, than by lawes, de-
crees, & constytucyons, bycause
that in suche examples & by sto-
ryes / sure experyence teacheth
vs, and here bare woꝛdes teache
vs. All pꝛynces, noble men and
lordes, shulde haue thꝛe specyall
woꝛkes / which they may do, spe-
cyally in our countrey. The fyꝛst
that they anulle the horryble a-
busage of eatynge & dꝛynkynge/
not onely foꝛ the vnumeasurableness
of it / but foꝛ loue and cha-
ritye. Foꝛ by swete meates and
saucies, without the which a mā
may lyue well ynoughe / no lytel
losse of tēpoꝛall goodes is crepte
and dayly entreth into this lāde.
In takynge awaye of the which
two hurtes / the tempoꝛal power
shulde haue ynoughe to do / foꝛ
they be deply roted. Howe shuld
the pꝛynces serue god better, thā
to

of good workes.

to make theyr owne regyōs more
replentuous: The seconde is to
take away þ vnmeasurable wast
of apparell and rayment, in the
which so moche good is wasted/
and that onely for the pleasure
of the worlde and the fleshe/þ it
is fearefull to thynke on it / that
there shulde be such mysuse fou-
de amonges the people, gyuen &
sworne to Chryst / baptysed and
dedycate to beare his crosse with
hym/and dayly preparynge our
selfe to dethe . If this were done
vnauysed, it myght the better be
sufferde . But nowhe whan it is
done so boldely, so vnponysed,
so vnshamefastly/and so that no
man letteth it, gayne sayeth it,
no2 resysteth it: yea rather glory
and prayse is gotten by it / it is
an vngodly, & an unholy thyng,
not becommynge chrysten men.

The

The booke

The thynde is to expelle and put
awaye all penyones and fayres
of vsurye/by the whiche all men,
countreys, and cyties, thzoughe
out all the worlde / be corrupte,
wasted, destroyed, and losse/and
that by þ vngracyous cloke and
coloure whiche they make to the
ende that it shulde not be called
vsurye / as to resygne a benefyce
vpon a penyon, & than redeme
it for money / & yet it is in dede
worse than vsurye, bycause it is
not exchued, as vsury is before.
These ben the thze Jewes whi-
che (accozdyng to the comen pro-
uerbe) sucke vp, waste, and con-
sume all the whole worlde. In
this poynte therfore þ pynces,
noble men, & lordes oughte not
to slepe nor be slouthfull, yf they
wyl gyue a good accompte of
theyr offyce before god.

Here

of good workes.



Dre also myght be
shewed the wycked
nesse, fainplyer, &
greatly vbled of the
offycyalles & other
the bylshoppes & spirytuall offy-
cers, whiche excommunycate the
pooze people, and handell them
and bere theym with great bur-
dens and troubles / so longe as
they haue one farthyng lefte.
Suche thynges shulde be let by
the secular power / seyng þ there
is no other remedye / noz helpe.
¶ I wold to god þ there myght
be ones suche a cōmon welth or-
deyned / whiche wold take away
all stewes / as it was in the peo-
ple of Israell / for it is an vnho-
ly, & an vnchrystyan sygne / that
chrysten men shuld haue an hou-
se ordeyned for cōmon synnes / þ
whiche thyng in olde tyme was

r. i.

not

The booke

not herde of. Therfoze it wolde
be conuenient, that there were a
cōstytucion & ordenaunce made
that men shulde be maryed bety-
mes to maydes, to auoyde suche
myscheues/in the whiche thyng
shuld labour bothe spyrytuall &
tempozall rulers/ aswell the spy-
rytuall as the seculer offycials/
And yf this was possyble amon-
ges the Jewes/why shuld it not
be possyble amongs chryste men.
And agayne yf it be possyble in
some stretes, castels, townes and
cyties/as we se byfoze our eyes/
why is it not possyble i every pla-
ce? But this letteth it/that there
is no good gouernaunce in all y
worlde/no man wyl take payne
And herof it cōineth that y craf-
tes men be fayne to let theyr ser-
uauntes kepe holpe daye / whi-
che be so ryotous y no man may
let

of good Workes.

let them. But & yf there were an
constytucion and an ordynaun-
ce / that they shuld be compelled
to obserue and obey / and y they
shuld not be receyued of any mā
in any other place / there shuld be
a great hole stopped to this mys-
chefe / Oh god helpe / I trowe,
this be to greate a despyre / And
lytle hope I haue that it wyl be
reformed all that. Now se y here
be but fewe workes / declared to
prynces / lordes, and offycers /
but yet they be so good / and so
many / y they may haue ynough
to do / wherein they maye serue
god euery houre / Nowe muste
these workys also / no lesse than
all other workes be done in fayth
Let no mā presume to please god
by his workes / but as by truste
toward god / that he doth suche
workes to his mercyfull & gen-

The booke

tyll god/onely for the honoure &
gloꝝy of god so must he do them
and so serue & pꝛofyt his neygh-
boure in them.



The fourthe woꝝke of
this cōmaūdemēt / is
obedyence of seruaun-
tes & crafter men to-
warde theyꝝ loꝝdes and ladyes,
masters & maystres. Of whome/
speaketh saynt Paule to Tytus
the seconde chapyter/let the ser-
uauntes be obedyente to theyꝝ
masters, pleasynge them in all
thynges not speakynge agynste
them/but shewynge good fayth
in all thyngs/þ̄ they may garnyshe
the doctrine of our sauyour
in all thynges/that he, which is
agaynste you maye be afrayde,
hauynge no euyll to speke of you
Saynt peter sayd also/ seruaun-
tes

of good woꝛkes.

tes obey your masters wth all
feare/ not onlpe yf they be good
and curtoys, but also yf they be
froward/foz it cōmeth of grace/
yf a man foz conspence towarde
god, endure grefe / suffrynge it
vniustly/ yea & nowē þ greatest
cōplaynt in þ woꝛlde is agaynst
seruauntes and woꝛke mē / that
they be so stubbourne/so vnchry-
ty/so euyl manered/ and so desy-
rouse of auauntage / And this
trouble is sent of god / foz this
obedpence/is the onlpe woꝛke of
seruauntes/wherwith they may
be blessed/so that they neade not
pylgrymages to sayntes/nother
yet this deade noꝛ that / yf theyz
herte only bowe vnto obedpence
that they be redy to do and leaue
vndone what soeuer they know
shal please theyz masters & theyz
wyues/ & that al in playne fayth

c.iii.

Not

The boke

Not þ they wolde deserue great
thynges by theyꝝ woꝝkes / but
that they do theym all in truste
of the loue and grace of god / in
the which stande al deseruyngs /
and that they come purelye and
frelve of suche loue/despyze, and
truste in god / so that they suffer
such woꝝkes to be an exercysyng
and monyschyng to stablyshe
suche a faythe moze and moze /
For as I haue sayd ofte tymes /
this faythe maketh all woꝝkes
good / ye all woꝝk' must be done
of fayth / so þ fayth is the master
of woꝝkes.

The master
& maystres
duty towar
de theyꝝ ser
uautes.



If the other parte the
masters & maystres,
muste rule theyꝝ ser
uautes and maydes,
and woꝝke men not cruelly / not
sekyngge all thynges to the quy
cke

of good Workes.

cke/but suffer some thynges/ as
thoughe they se nowe them not
foz peace and vnyte/foz seynge
in this erthely lyfe/ we lyue in
vnperfytnes/ all thyngs can not
be done to the poynte in no de-
gre o2 state/ of the whiche sayth
saynt Paule to þ Collosians, þ
4.chappter/ye masters do vnto
your seruauntes þ/which is iust-
& equall/ remembryng also that
you haue a master in heuē / And
therfoze as the masters wolde
not that god shulde do extreme-
ly with them / but to be forgyuē
many thynges by his grace / so
they ought therfoze to be moze
meke to they2 seruaunt2 / forgy-
uynge them many thynges/pet
they must take hede/that they ly-
ue well/and that they learne to
serue god. Here thou seyst agay-
ne/what good workes/the good

l.iii.

man

The booke

man and good wyfe of the house
maye do/howe goodly/howe ny-
ghe, howe ofte, and howe many
wayes/doth he moue & set forth
good woꝝkes to vs all: that we
neade not to aske for good woꝝ-
kes/that be far from vs and in-
uēted by man/ as by goyng pyl-
grymage/buyldynge churches/
sekynge of perdones / and suche
other/Here also I shuld speake/
howe the wyfe ought to obey/be
bnder gyue place, gyue few woꝝ-
des/& suffer her husbāde/ as her
superyour & master/ where as it
is not agaynst god/ And agayn
howe the husbāde shulde/ loue
& cheryshe his wyfe/not requy-
rynge euery thyng to the vtter-
moste / as saynt Peter & Paule
haue spoken manye thynges of
this matter / but this thyng is
meter for a longer declaracyon
than

of good workes.

than the .x. commaundementes/
and it maye be lyghtlye knowen
by these chap.



At what soeuer is
spoke of these wor-
kes / it is compre-
hended in these two
obedyence and bu-
synes . For obedyence becomyth
the people or subiectes / busynes
besemyth masters or supyors,
that they care for theyr subiectes
to rule them well / to handle the
curteysly and gently / and to do
all thynges that maye profyt &
helpe the / for this is theyr waye
to heuen / these be the best workes
that they can do in the world / by
the whiche / they be more accep-
table to god / than yf they other
wyle dydde pure myracles / So
sayth saint Paule to y Romans
c.v. the

The booke

the. 12. chapyter / he that ruleth in
busynes / As thoughe he shulde
saye / Lette hym not be moued
what other men, or other orders
do / nother let hym loke of this
wozke, nor of that / whyther it
shyneth goodly or seme obscure /
but let hym take hede of his one
condycyon / remēbyng his state,
howe he maye profyt his subiec-
tes / and there let hym abyde / not
suffering hym self to be plucked
from them, no, not by þe psuasp-
on of angelles in heuen / nor by
temptacyons of þe deuyll in hell,
this is a redye waye byngynge
hym to heuen. Oh that yf any
man wolde thus keape hym self
and his degree / and wolde do
this one thyng / how ryche shuld
he be shortly of good wozkes so
pryuelye and so closelye that no
man shulde perceyue it but god
but

of good woꝛkes.

but nowe all theſe leſte vndone/
one rōneth in to þ Charterhowſe
an other hyther / & an other thy=
ther / as though good woꝛkes &
the cōmaundementꝝ of god/we=
re caſte downe/ and thruſte in to
coꝛners / and yet it is wyten in
the fyrſte chapytre of the pꝛouer
bes/ that þ wyſdome of god ſhe=
wed foꝛth her cōmaundementes
open in the ſtretes, in the cheyfe
of the people/ & in the gatꝝ of the
cꝝtie/ wherby is ſygnifyed/ that
they be euer plenteous, & abun=
daunt in all placꝝ, ſtates, degres
& tymes. But we be ſo blynded/
that we ſe them not/ in any place
and ſo ſeke other woꝛkes/ þ whi
che thyng Chꝛyſte hath ſhewed
byfoꝛe/ Maſhe we the. 2. 4. yf any
man ſhall ſaye vnto you / lo here
is Chꝛyſte oꝛ there is Chꝛeſte/by
leue hym not yf they ſaye / lo he
is

The booke

is in wyldernes / go not out / lo
he is in the inwarde houses / by=
leue them not / fo2 there shall ary
se many false anoynted and fal=
se p2ophetes.



Gayne obedyēce
is conuenyēt fo2
the subiectes / y
they vse all they2
labour & dylpgē=
ce doyng and leuyng of that/
that they2 supervours requyre/
not suffryng them selfe to be put
o2 plucked from thense / nother
regardynge what other do / No=
ther let them thynke / that they
do wel / o2 do any good wo2kes,
whyther they p2aye o2 faste / o2
what name soeuer it hath if they
exercyse not them selves in this
obedyence / But yf there be any
thyng cōmaunded by the secu=
ler

of good workes.

ler power (there as is oft tymes)
that is contrarie or a let to god=
des cōmaundementes / than the=
re endeth obedyence / there is the
duty anulled / for here muste be
sayde / that saynt Petre sayde to
the rulers of y^e Jewes / we must
obey more god than men. He say
de not, we muste not obey men /
for that were false / but we must
obey more god than men / so we
muste nother helpe nor obey the
prynce / that wyl keape warre /
haupnge an iuste cause openly
known / for god hath cōmaun=
ded that we shulde not slee oure
nephghbour / Neither do hym wro
ge / or hurte hym wrongfullye.
Also yf the temporall power cō=
maūde vs to beare false wytnes
to lye, to robbe, to decyue, & such
other / we shulde rayther despyse
goodes honour / bodye and lyfe /
than

The booke
than do it / so y^e the cōmaūdemēt
of god myght be saued & hole.

The fyfth cōmaunde-
ment of god.

The foure fyrste com-
maundementes ha-
ue they^r woꝝkes in
reason / that is, they
take, rule & gouer-
ne man, and subdue hym / that
he rule not hym self / y^e he thynke
not hym selfe good, that he iud-
ge no great thyng of hym self /
but that he knowlege hym selfe
demure and lowe / sufferynge to
be ruled / wherby pryde is with-
staunde and resysted. But these cō-
maundemētes, that folowe, med-
le with the lustes and desyres of
men / to flee they^r lustes also.
And fyrste of all this angrye lust
and desyre of punysshement / of
the

of good workes.

the whiche speketh this fyfth cō-
maundement, thou shalt not slee
This cōmaundement hathe one
worke/ conteynynge many/ and
puttyng a waye many byces / &
it is called gentylnes oꝛ pacyen-
ce / the whiche is two maner of
wayes. Wherof þe one appereth
goodly & beautefull/ but it hath
nothyng inwarde. This gentyl-
nes oꝛ pacynce/ we haue to our
frendes, & to them whiche be pro-
fytable vnto vs, in ryches, fame
dygnyte, labour & fauour. This
gentylnes also we haue to them
that nother dysplease noꝛ hurte
vs in woꝛde noꝛ deade, suche ge-
tylnes is also in dombe beest, as
Lyons and serpens / in betahen
men, Jewes, Turkes, Knaues,
mansleers, and harlottes. For al
these be peaceable and quyet/ yf
thou folow theyꝝ wyl/oꝛ yf thou
dysplease

The booke

dysplease them not / And yet ma-
nye be Decepued by suche tryfe-
lynge gentylnes / clokyng the y-
re / and excuse them selfe after
this facyon / saynge I wold not
be angry yf I myght be in reste
for other / euen so the deuyl wold
be content / gentyll and peace
able / yf all myght come after his
mynde / But to this entent do
dyspensyon and dyspleasure in-
uade the / that they maye shewe
the to thy selfe / howe full of yre
and malyce thou arte / that thou
so warned / mayst labour for ge-
tylnes and pacyence / and to cast
out wraath / The other gentylnes
is good and cometh from y rote
and grounde of the herte / and
sheweth hym selfe to his aduer-
saries and enemyes not hurtige
them / not iudgyng them / not
abhorryng them / not cursyng
them

of good workes:

them, not backebytynge them,
not spekyng or thynkyng euyl
of them / ye though they had ta-
ken from vs / goodes, fame, bo-
dye, frendes / and to be shorte all
that euer we had / but rather in
what soeuer we maye / we do
good to them for euyl / spekyng
the best of them / thynkyng the
beste of them / and prayenge for
theym. Of the whiche speaketh
Chryst in the .6. chapitre of Ma-
thewe. Do ye good to the, that
do euyl to you / praye for them
that persecute and trouble you.
And saynt Paule to y Romanes
the .12. chapitre / say well & curse
not / yeldyng euyl for euyl to
no man.

R Who se howe this excellēt
and hyghe worke is gone
to nought amonges chryste mē,
S. i. that

The bleo

that nowe nothyng reyneth but
stryfe, chydynge, warre, yre, hate,
enuye, backbytyng, cursyng, ab-
horrynge, hurtes, bengeaunce,
and all maner of yre and dysdai-
ne / bothe in worde and deade in
euery place. And yet neuerthe-
lesse we procede styl / with many
holy dayes / hearynge masses /
mumblyng of prayers / buydyn-
ge of churchs / and garnyschyn-
ge the same, albeit wiouth any
cōmaundement of god / and so
bimoderatly as though we we-
re molte holy of all chrysten men
that euer were / suffrynge vnder
these glasses & dysfigured wo-
kes / the cōmaundement of god
to lose and decaye. In so moche
that there is not one that thyn-
keth or remembreth howe nygh
he is vnto gentylnes, kyndnesse,
pacyentnes, and vnto the fulfyl-
lyng

of good workes.

lynge of this cōmaundement of
god. Notwithstanding yet that
god sayd not, he that doth these
workes, but he that kepeth his
cōmaundementes / Shulde entre
in to the kyngdome of heaven.

For as moch then as there is no
man lyuynge in this worlde / to
whom god hath not gyue an be-
terat of his owne yre and maly-
ce, that is to wyte, his enemye or
aduersary hurtyng hym in god-
des dygnytie, honour, and fren-
des to proue whither there be a-
ny yre lefte in hym or no / why-
ther he can loue his enemye /
speake well of hym / do for hym
do good to hym / thyngynge no
euyl agaynst hym / And we lette
hym come that wyll, and aske /
what good workes he shall do,
that may be plesaunt to god and
helthfull to hym selfe / & let hym

¶.ii.

sette

goods

The boke

lette his enemye before his face/
let hym haue hym continuallye
in the ymage and iye of his her-
te/ for this cause / that he maye
ouercome hym selfe / blyng his
herte to thynke frendly of hym,
to fauoure hym after the beste
maner / to care & praye for hym:
and after whan ther is occasyon
or tyme / not onely to speake wel
of hym / but also to do him good
lette hym proue this / that wyll
and yf he haue not ynoughe to
do all the dayes of his lyfe / lette
hym reprove me of a lye / and let
hym saye / this sayenge is false.
But nowe whan god wyll haue
this thyng done and admytteth
noz requyrez no lesse payment /
but this kyndnes to our enemye
whať I beseeche you doth it pro-
fyt vs to be busye in other great
woorkes not comaunded / and to
leauē

of good workes.

leane these comaunded bndone,
therfoze sayth Chryst, Mathew
the fyfte chapytre. I saye vnto
you / he that is angrye with his
brother, is gylty of iugement / he
that saith to his brother Racha,
that is / whiche gyueth an abho-
mynable angry, and cruel sygne
of wrathe, is gylty of counsell.
He that sayth foole / that is / he þ
gyueth any maner of cheke, bac
kebyteth, flaundzeth oꝛ curseth,
is gyltye of euerlastyng fyre /
where abydeyth than the byolent
layenge of hādes : as to stryke,
to cut, to wounde, to kyll and to
hurt, yf the thoughtes & wordes
of yre be so greuously dampned.

But where as is the inward
gētylnes, kyndnes, & pacy-
ence of the herte / there the herte
hath petre of all þ troubles that
s.iii. happen

happen to his enemye / and such
 be the true chylzen and heyres
 of god and betherne of Chryst,
 whiche dyd the same for vs bp-
 on the crosse. Euen lykwysle, as
 wese in a good iudge whiche is
 ryght sozpy and lothe to gyue sen-
 tence vpon the gyltye person / &
 is heuyl of the deth put to hym
 by the lawe. Here in the iudge is
 a shew in the worke, as though
 there were yre, dysdayne, & im-
 pacyētnesse / but in wardly there
 is very sorow and pacyence aby-
 dyng under suche ioyfull wo-
 kes / and it than swarmeth most
 quykely & loupngly in y herte,
 whan it is constrayned so to be
 angrye and to exerceyse seueritye
 But here we must beware, that
 we be not gentyll and peace a-
 gaynst the glozpe and cōmaun-
 ementes of god. For it is wyrt-
 ten

of good wokes.

ten, that Moyses was gentylest
of all men / & yet whā the Jewes
had prouoked and moued god,
by the woꝛshyppynge of a golden
calfe he kylled many of them / &
by that gate agayne the fauour
of god. So the offycers and su-
peryours ought not to kepe the
holy day, and suffre synne to rey-
gne / & they in the meane tyme
to say nothyng vnto it. I ought
to despyce my honoure / my ry-
ches, my losse, my hurte, nor to
be angrye yf any aduersytie hap-
pen vnto me / but we must regar-
de the commundementes of god,
and also Defende and put awaye
the hurte and wzonge of our ney-
ghboure. And the offycers and
rulers must punyshe the other / that
is to saye, priuate persones with
woꝛdes and rebukes. And yet al
these ought to be done with com-

s. iiii.

passyon

The boke

pallyon vpon them that haue de
serued punysshement / For this
hyghe goodlye and pleasaunte
wozke , suffereth her selfe to be
obtayned easely yf we do it in
faythe, and exercyse faythe in it/
not doubtyng in the fauour and
grace of god/ it shall be a lyghte
thyng for hym to be mercyfull
and kynde to his neyghboure /
howe moche soeuer he hathe
offended hym / for we haue
offended god more gre-
uouflye and cruelly.

To howe shorte
a commaundement
this is. But there is a
longe & great exercyse of good
wozkes & faythe set forth in it.

**The syre comaundement
thou shalt be no
Lecher.**

Also

of good workes.



Also in this commaundement is a worke commaunded contaynyng many good workes, and puttyng awaye many byces / and it is called clennesse or chastytie / of the whiche many thynges be wrytten, chewed and knownen well to many. But it is not so well obserued and kepte as be other workes not commaunded. So redy we be al to do that that is not commaunded / & to leaue that, chat is commaunded. We se that the worlde is full of fythye workes of vnclennesse, vnchame fast wordes, batardy tales and songes. And besydes these, the prouokynge is dayly increased with to moch meate and drynke / ydelnesse, and gorgeous apparell. And yet we go forth the byll, as
s.v. thoughte

The boke

though we were chryſten men,
bycauſe we go to the church/
to hye by our prayers, faſt and
keape holy dayes, wherby we
thynke all perfyte. But & yf there
were no more woꝝkes cōmaun-
ded but chaſtitye/ we had all bu-
ſynes ynoughe to do. For this
byce is ſo peryllous and outragy-
ous, & it rageth in all our mem-
beres/ in the herte by thoughtes,
in the eyes by ſyght, in the eares
by hearynge, in the mouth by
woꝝdes, in the handes, fete, and
all the body, by woꝝke it ſelfe.
And to tame all theſe we muſte
laboure and punyſhe our ſelfe/
ſo the cōmaundementes of god
teche vs. How moch howe true-
lye, howe ſyncerely ſuche good
woꝝk, ben exercyſed god know-
eth. Yea it is vnpoſſible for vs
to thynke any good thyng of our
owne

of good woꝛkes.

of one power / I wyll not saye to
begynne or fynishe it. For saynt
Augustyne sayeth / that amōges
all chrysten mens battelles / the
batell of chastytie is þe greattest,
bycause it is dayly without cea-
synge or leauynge of / & bycause
that chastytie seldome ouercom-
meth. All sayntes haue complay-
ned vpon this / and all holy men
haue bewayled it / as saynt Pau-
le to the Romaynes the. 7. chap.
For I know that there dwelleth
nat in me, that is in my flesche
any goodnes.

That the woꝛke of chastytie
may haue the hygher han-
de, it dꝛyueþ vs to many other
good woꝛkes / as to fastynges
& temperaunce / agaynst gloto-
ny & dronkenness, to watchynge
& eerye rylynge / agaynst slouth &
vni-

Saye not a
nother tyme
that the new
lernynge (as
the

The booke

the papyſtes
call it) for by
deth faſtyng
watchynge,
laboure, with
other chaſte
ſynge of the
bodye.

unmeaſurable ſlepe, to labour
and weynesse agaynst ydelnes.
For alwayes to eate, drynke,
ſleape, ſytte ſtill, and be ydelyd/
ben the armoure, defence, & no
exerchyng of vncleynesse / by the
whiche chaſtytie is overcome by
and by. And vpon the other syde
the holy apostle Paule calleth
faſtyng, watchynge, labour/
the armure of god, by the which
vncleynesse is tamed & broughte
in orde. But yet so as is sayd be
fore / that ſuche exercyſynges go
no further, than to oppreſſe vn-
cleynesse / and not to deſtroye na-
ture. Beſydes all theſe, the moſte
ſtronger wepen is prayer and the
word of god / that whan þe euyl
luſte and deſyre prycketh a mā /
than let hym fle to prayer / cal-
lynge vpon the grace and helpe
of god. Let his mynde be occu-
pyed

of good woꝛkes.

pyed vpon it, lokyng in the pas-
syon of Chryst. So sayeth he, in
the .137. psalme. O cytpe of Ba-
bell, woꝛthye to be dystroyed /
blessid be he that shal take thyne
yonge babes / and thꝛowe them
agaynste the stones / that is to
saye, whan the herte is infecte/
with euyll thoughtes / beyng yet
tender / and in the begynnyng,
cometh to our lorde chryst, whi-
che is þe stone, by the whiche they
be bzused, broken, & dystroyed.
No here euery man laden in hym
selfe, shal fynde good busynesse
ynoughe to do good woꝛkes in
hym selfe. But nowe it is so þe no
man vseth prayer, fastyng, wat-
ching, & labour, for this purpose,
but for a clene cōtrary intent, Al-
beit they were ordayned & made
onely to fulfyl þe woꝛke of this cō-
maundement, & to purge it euery
Daye

The booke

day more & more. Besydes this,
there haue ben some men whych
haue shewed howe vncleynesse
myghte be auoyded, as by lea-
uynge of soft beddes / pleasaut
chambres, gorgeous rayment /
as well in men, as in women / to
sampler cōmynycacyon & coun-
tenaūce / and what soeuer other
thyng is pfitable to kepe chasty-
tie / in all the whiche thyngs no
man can put a certayne rule or
measure. But every man must
marke hym selfe / what thinges,
how many, & howe longe they be
pfitable for hym to kepe chasty-
tie, & must chose them hym selfe.
But and yf he know not by hym
selfe, let hym submytte hym selfe
a whyle to the instructyon and
lettyng of another / the whiche
maye bynge hym bp & instructe
hym in it, untill he be able to ru-
le hym

of good wokes

in hym selfe. For truely the ab-
bers & monasteryes were ones
founded for this cause. That
chyl dren and yonge men
myght be taught good
nesse and chastytie
in them.



Good & stron
ge fayth pro-
fyteth moze
sensablye in
this worke,
than it shuld
in any other.

In so moche, that Clave calleth *The gyrdell*
fayth the gyrdell of the reynes / of the reynes
that is to save, the keppnge of
chastytie. For spirytual chastytie
pleaseth hym that lyueth in it so
well that he promyseth and thyn
keth hym self sure of the grace
and fauoure of god. Therefore
by

The booke

by this he may the more strongly resyste bodely uncleynnesse / for
þe spyrite of god sheweth hym for
certayne, howe he ought in such
fayth to exchue euyl thoughtes
and what soeuer is contrary vn-
to chastytie. For as this trust of
þe grace of god lyueth woorkynge
all woorkes, without any inter-
myssion, euen so it forsaketh no
holosome admonysson in thyng
that be pleasaunt to god, or dys-
pleasaunt. As saynt Iohn sayth
in his epystell. I haue not wyrt-
ten vnto you, as though ye
were ignorant of the truthe, but
as to them that knowe it. For ye
haue opytement of þe holy ghost,
and ye knowe all thynges / that
is þe spiryte of god teacheth you
all thynges. Noether must we dis-
payre, though we be not deliue-
red by and by from temptacion.

Yea

of good Workes.

yea we ought not to Determyne
that we shulde haue any reste of
it so longe as we lyue / nother to
take it any other wayes / but as
a prouokynge and warnynge / to
pray, to fast, to watch, to labour,
& other exercysynge, to tame the
fleshe / & specially for to haue &
do suche thyngs to vse our fayth
towards god. For y^e chastytie is
not great that hath quyeteste rest /
but that whiche commeth in ba-
tyle and fyghteth with vnclen-
nesse without ceasynge, expellyng
all poysons / that the fleshe &
the euill spiryte cast vnto vs / so
sayeth saynt Peter. Derely belo-
ued I beseech you as vnacquayn-
ted and straungers, to abstayne
your self from fleshely desyres /
whiche stryue agaynst the soule.
And saynt Paule to the Romay-
nes the .v. chappt. Let not synne
t. i. reygne

The booke

reynne in youre mortall body þ
ye obey his lustes. In this sen-
tence and suche other, is shewed
þ no man is fre frō euyll lustes/
but that we be compelled daylye
to fyght w̄ them. And all though
this conflycte brynge payne and
trouble vnto our fleshe/ yet it is
a pleasaunt worke to god, in the
whiche oughte onely to be oure
pleasure and comfote. For they
that thynke that they shal with-
stande suche tēptacyon in quyet-
nesse / they kyndell and inflame
it more and more/ so þ al though
it resteth a lytell whyle/ yet it cō-
meth agayne more strōger / fyn-
dyng nature more weake than
it was before.

¶ The. vii. cōmaundement
thou shalte do
no thefte.

And

of good Workes.



And this commaunde-
ment hath a worke co-
taining many good
workes in hym, con-
trary to many vices / whiche is
called lyberalitie / the whiche is
suche a worke, that a mā is redy
& mete to profite & socoure all
men wth his goodes / stryving not
onely agaynst thefte & robbery /
but also agaynst all dysceytes &
gyles / which may be done in tē-
poral good, of one man agaynst
a nother. As be couetyse, vserie,
to great pryce, counterfete mea-
sure, and cōterfete wayght / for
who can nōbre all newe dyscey-
tes & subtyll inuencions which
be euery day increased i all mer-
chaūdyse, in the whiche all men
seke theyr owne lucre & profite /
with the dysprofyte of other,
forgettyng the sayeng of Chryst

t.ii.

Ma-

The booke

Mathew the. 7. chapytre. What
soever ye wyll that men do vnto
you, do the same to them. If eue-
ry man hauing this rule before
his eyes, wolde kepe it in his oc-
cupacion, in his merchaundysse
and dedes. He shuld fynde howe
he ought to bye and sell, to take,
lende, & geue frelye / to promysse
and fulfyll with such other. For
if we beholde the busynesse and
crafte of this worlde / and howe
great a swynge couetyse hath
in them / we shulde not onelye
haue busynesse ynoughe (so þat we,
wolde lyue with god & honour),
but we shulde also quake and be
a ferde of this peryllous & wret-
ched lyfe / that is troubled, ouer-
comed and taken with care
of temporall goodes / &
his myscheuous
gettynges.
wherefore

of good Workes.



Herfoze it was not
without a cause,
that the wyse man
sayd / blessed is þ
man that is foude
without spotte / & hath not gone
after golde / nother hath he truste
in the treasoure of money. whi-
che is he, & we shall prayse hym /
foz he hath done myracles in
his lyfe / as thoughe he wolde
saye / there is none, oz at the least
very fewe, that knowe and per-
ceyue in them selfe suche gredy-
nes, desyre, and loue of money.
Foz here couetyse hath a good-
ly couer of shame and vyce, whi-
che is called bodely sustenaunce
and necessytie of nature / vnder
the whiche, couetyse labourerh
so immoderately and vnmercifully
that a man must beware to kepe
hym selfe cleane / that as þ wyse
t.iii. man

The booke

man sayeth / he may worke my-
racles in his lyfe. Nowe se that
this lyberall man shall not one-
lye do good workes / but also my-
racles whiche maye please god
& be praysed. What nede hathe
he than to ymagen or loke for a-
ny other? Let hym take hede of
hym selfe / and let hym beware
that he go not after golde / nor
y put he truste in the treasure of
money / but suffre the money to
folow hym / and that money
abide for his sake, & not he for
the money sake / that he loue not
the money, nother that his herte
be sette in it. Thus is he very ly-
berall a worker of myracles and
a blessyd mā. And as Iobē sayd
in y. 31. chap. I neuer thoughte
golde my strength, neyther haue
I trusted i it. And the. 6. 2. Whā
your riches increase, put not
your

of good Worke.

your hertes to the. And Chryste
the. 6. of Mathewe. Be ye not
carefull, sayeng that what shall
we eate? or what shal we weare?
for þ gentyls aske all these thin-
ges. And þ father i heuen know-
eth þ you nede al these/ But here
peraventure some well say/ well
truste thou not to that, and care
not, & loke whā the costed henne
shall flye into thy mouth. True-
ly I say not that no man shulde
laboure / but that we shulde not
be full of care, and desyre coue-
touslye, and that we shulde not
mystruste, but þ we shulde haue
ynough/ for we be all iudged to
laboure in Adam/ for god sayd.
Genesis the. iii. chapytre. Thou
shalte eate thy breade in þ swee-
te of thy face/ & Iobe the. v. A man
is borne to laboure and a byrde
to flye / but eyn as the byrde
t.i.ii. flyeth

Care is for
bydden and
not laboure.

The booke

flyeth not with care, busynes & couetyse / so we ought to labour without care and couetyse / but and yf thou care for byrdes and wolde the rosted chekyn shulde flye into thy mouthe / care and be busye lokynge whether thou mayste fulfyll the comaundementes of god or no, y thou mayste be made blessyd.

Care cometh of infydelitye.



Reue sayth teacheth this worke by her selfe / for the herte that thynketh surely that it hath god mercyfull & lounge unto hym : howe is it possyble y he shulde be carefull and couetyse : for it must nedes be y god taketh hym and defendeth hym. And therfore he stycketh in no money / but he vseth it w a mery lyberalitye, to the profyte of his neyghbour /

of good workes.

neighbour/knowyng þ he shall
haue ynoughe, howe moche soe-
uer he dystributeth oz gyueth
foz his god, in whom he trusteth
wll not dysceyue hym, nother
forsake hym. As it is in the. 36.
psalme. Verely I haue ben yonge
and olde / and yet sawe I neuer
the ryghtwylse forsaken, oz his
sede beggynge theyz brede. Ther
foze þ apostell called none other
synne ydolatrie, than couetyse/
whiche uttereth it selfe grossely/
how it trusteth nothyng in god/
trustynge to haue moze good by
his money than by god / by the
whiche trust as is sayd befoze/
god is other truely honoured, oz
els sclaūdzed. And verely in this
cōmaundement it may be clerely
perceyued, howe all good workes
muste come out and be done in
faythe / foz here euery man per-
t. b. cepueth

Why the A/
postell cal/
leth couetyse
ydolatrie.

The booke

perceyueth by a meruaylous su-
renesse / that as faythe is þe cause
of lyberalitie / so vn faythfulnes
is the cause of couetyse / for he þe
trusteth in god is lyberal, doub-
tyng nothyng but that he shall
euer haue ynough. And contra-
ry he that trusteth not in god, is
euer couetous & carefull. Lyke
therfore as in this commaunde-
ment faythe is mayster & mouer
of this lyberalitie / so is he chefe
workeman in al þe other comaū-
dement. In so moch þe without
such fayth, lyberalitie profytes
nothyng / but is rather a rath
wastyng and expence of money.

Here also is worthye to be
knownen þe this lyberalitie
and goodnes muste be stretched
and set forth eyn vnto our ene-
myes & aduersaries. For what
lybera-

of good Workes.

lyberalyte is this, yf we be onely
lyberal to our fryndes: as sayth
Chryst. Luke y. vi. chap. For an
euyl mā blyeth suche lyberalytie
to his frynd; / & the dombe beest
do good & be lyberal to bestes of
theyr owne kynde. Therfore a
Chrysten man muste thynke an
hygher thyng, y his goodnes &
lyberalytie may helpe them y de
serue it not / his enemyes & the y
haue hurt hym after y exāple of
his heuēly father which suffreth
the sonne to shyne vpon good &
euyl / & the rayne to rayne vpon
y kynde and vnkynde. Here also
thou shalt fynde how harde it is
to do y work; comaūded by god,
& howe nature wyppeth & waste-
lyth her w her selfe although she
do easely & gladly her owne cho-
sen workes. So set before y thy
enemyes & the y be vnkynnd to y,
doynge

The Boke

doynge them good/and so shalt
thou fynde howe nyghe oz howe
farre thou arte from this cōmaū
dement/ & howe moche busynes
thou shalt haue all thy lyfe tyme
eupn in the worke of this one cō
maundement. For excepte thou
helpe thy enemye, whiche hathe
nede vpon the, & socoure hym in
his necessytye/ it is eupn as thou
haddest stolen frō hym, for thou
arte bounde to helpe hym. So
sayeth saynt Ambrose. Fede the
hungrye (sayeth he) for yf thou
fede hym not thou kyllest hym/
as moch as is in the. In this cō
maundement therfore depende
the workes of mercy, which chryst
wyl requyre of the in the extre
me day. Yet neuerthelesse the ru
lers of cytyes shulde take hede
that vacaboundes & freres Ja
cobyns and suche other/straunge
beggars

of good woꝛkes.

beggers were put away, & inhi-
byte, or at the lest they shulde be
admytted by some meane, mea-
sure and ordze, lest by suche in-
ordynate lyuers vnder þ name
of beggynge, errours and decey-
tes (of the which there be now
many) shulde be suffered. I haue
spoken moze largely of the woꝛ-
kes of this cōmaundement in þ
sermonde that I made of vsury.

The. viii. cōmaundement / thou
shalt beare no false wytnes
agaynst thy neyghbour.

Akwely this com-
maundement semeth
but lytel / but i very
dede it is so great /
that he þ wyl kepe
it muste be in teoperdye of his
body and his lyfe, of his goodes
and

The boke

and fame of his fryndes and all
that he hath. And yet it compre-
hendeth no more, but the worke
of a lytell membze, the tonge /
that is to saye. The truthe and
gaynesay lyenge / yf nede requy-
re / and so here be forbyde many
euyl workes of the tonge. fyrst
suche as be commytted by spea-
kyng, than after suche as be
done by holdyng our peace. By
spekyng whan he that hath an
euyl cause in y^e lawe / laboꝛeth to
proue and defende it by an euyl
foundacyon, to take his neygh-
bour in a tryppe, to laye out all
y^e he can for to set out & promote
his owne cause / & hydynge & ma-
kyng lesse what soeuer shulde
helpe his neyghbours cause / in
the which thyng he dothe not to
his neyghboure, as he wolde be
done to. There be some y^e do this
for

of good workes.

for ppyte & some partly to auoyde
de losse or sclaūdzē / & bothe they
seke more theyr owne ppyte thā
þ cōmaūdemētes of god / & they
excuse thē selves on this facyon.
The lawe helpeth hym þ labou-
reth, as though they were not as
well bounde to laboure in theyr
neyghbours cause, as in theyr
owne. So they wyllyngly suffre
theyr neyghbours cause go to
nought, all though they know þ
it be ryght / þ which euyl is now
a dayes so cōmon, þ I feare there
is no iudgement nor acte / but
one pte synneth agaynst this cō-
maundement. yea & be it so that
they be not able to bynge theyr
purpose about / yet they haue an
euill mynde & wyl to do yll, by-
cause þ they wolde haue þ good
cause of theyr neyghbour decaye
& theyr owne euyl cause þuaple.

And

The booke

Judges.

And this synne is chefely cōmyt-
ted of the iudges/ whan the one
part is a great man or ennemye
to the iudges. For so they wyl be
auenged of theyr ennemye, & not
haue þ dyspleasure of any great
man. By this meanes are begon
flaterynge & adulation/ and at þ
leste suppressynge of the truthe/
for here no man wyl suffre dys-
dayne, hurte & ieoperdye for the
truthe sake/ and so the cōmaun-
demēt of god must nedes be tro-
den vnder fete. And this is now
for þ most parte the rule & ordre
of the worlde. He that coueteth
or wylleth to contynewe in this
cōmaūdemēt may haue both his
handes full of workes, & be but
onely occupped with his tonge.
Moreouer oh good Iesu/ howe
many be there, that by gyftes &
rewardes be dypuen frō the truthe
to

of good workes.

to holde theyr peace: so that sure
lye in euery place, it is a hyghe
great & rathe worke, a man not
to be a false wytnes agaynst his
neighbour.



Esydes these there
is yett a greater
wytnessyng of the
truthe, wherby we
be cōpelled to stry-
ue agaynst euyll spirytes / but
this stryfe begynneth not about
tempozall thynges / but for the
gospell / & the truthe of the fayth
which the deuyll can not suffre,
but so goeth about all thynges /
that the chiefe of y people (whom
it is harde to withstande) may re-
syste & persecute the true faythe /
of the whiche it is sayde the .81.
psalme. Take awaye the poore
man, and deliuer the neddy from

Euyll spiry-
tes be false
teachers &
prechers.

v. i.

the

the handes of a spinner. And that
 this persecucion is so seldome
 done and waken out of vse/oure
 prelates of the spirytualtie be in
 the faute / whiche suffre not the
 gospel to be preched / but to be
 oppressed / and so they haue ba-
 nysshed (as moch as in them is)
 the cause for y^e whiche such perse-
 cucyon & wytnesse shulde be mo-
 ued. And for the gospel they tea-
 che vs theyr owne tradycyons &
 constytucyons, and what soeuer
 please them / & therfore Satan
 resteth. For whan the gospel is
 banysshed / fayth in Chryst must
 also be banysshed, & so all thyn-
 ges come to passe after y^e deuyls
 desyre / but & yf the gospel shuld
 be rased vp agayne, and harde
 of the people / vndoubted all the
 worlde shulde be troubled, stir-
 ryng the greater parte of kyn-
 ges,

of good woꝛkes.

ges, pꝛynces, bꝛisshoppes, doctours & spirytuall men to stꝛyue agaynst it as it hath ben alway / so oft as the woꝛde of god came foꝛth to lꝑht. Foꝛ þ̄ woꝛlde can not suffre þ̄ thyng that cōmeth from god / the which thyng was pꝛoued by our saupour Chꝛyste, whiche was the greattest & beste beloued and chiefe thyng þ̄ god had / & yet he was moze cruellꝑe persecute, than al other thynges that came frō god / so farre was it of, that the woꝛlde wolde receꝑue oꝛ take hym. And so as in his tyme there be fewe þ̄ so fauour the truth of god / that wꝑll put body & lꝑfe, ryches & fame / & all that they haue in ieopardꝑe foꝛ it. And that is the thyng that Chꝛist hathe pꝛomysed to them that folowe hym. Sayeng Ma- thewe the .x. chapꝑtre. You shall

b.ii.

be

The booke

be hated of all people for my name. Also than many shalbe sclaundered. But and yf housbādemen, shepardes, horsekeepers, & suche fylthy men shulde persecute this truthe / who than myght not or wolde not graunt and wytnesse the truthe : but nowe whan the pope and bysshoppes, with prynces & kynges persecute it / euery man flyeth away, al men holde theyr peace, all flatter, lest they shulde lose theyr goodes, theyr honour, theyr fauour / and at the last theyr lyfe.



Now why do they this : truely because they haue no faythe in god / nor thynke that they haue any good of god / for where soeuer is this faythe and truste

of good workes.

truste towarde god, there is a
straunge hert bolde, and without
feare/ whiche graunteth & stan-
deth by þe truthe, whether he lose
bodye or goodes / whether it be
agaynst the bysshoppes or kyn-
ges/ as we se that the holy mar-
tyrs haue done, for such an herte
is content with the mercy & gen-
tylnesse of god / & dyspyseth ho-
noure, fauour, thanks, and ry-
ches of all worldly thyngs, suffe-
ryng all thyng to go and come,
that wyl not last & tary. As it is
redde in the. 14. psalme. He ab-
horreth suche sclaunderous and
noughty psones/ & such as wor-
shyppe þe lord, he setteth moche
by. That is tyrantes and men of
great power, whiche psecute the
truthe and dyspyce god, those he
feareth not, regardeth them not,
he dyspyseth them. And vpon the

b.iii.

other

The booke

other parte / they that suffre per=
secucion for the truthe / and fea=
re god, more thā men . Those he
foloweth, those he standeth by /
those he defendeth, those he ho=
noureth / who soeuer be dysplea=
syd with them. As we rede in the
ii . chapytre to the Hebrewes .
That Moyses defended his bre=
therne y chyl dren of Israell / no=
thyng fearyng y myghty kynge
of Egypte. Lo agayne in this cō=
maūdement / thou seest shor telye
howe that faythe is the mayster
of this worke, for without fayth
no man dare worke it / so be all
worke grounded vpon faythe /
as we haue ofte tymes sayd be=
fore . And so without faythe all
worke be deade, though they
appere, seme and shyne neuer so
goodlye / and be called neuer so
good . For as no man dothe the
worke

of good Workes.

Worke of this cōmaundement /
but he þ is strōge, sure, & stedfast
in þ sayth of the fauour of god /
so can not he do any worke of þ
cōmaundementes without this
sayth. So þ of this cōmaūdemēt
euery man may take a felynge &
perseueraunce, whether he be a
chrysten mā oz no, & may knowe
whether he doth good workꝝ oz
no. Nowe we se þ almighty god
hath not onely set befoze vs, our
lorde Jesu Chryst / in whome we
shulde beleue w̄ suche truste / but
also þ we shulde haue hym for
an exāple of suche trust, settyng
befoze vs suche good workes in
hym / þ we shuld byleue in hym,
folowe hym, & abyde euermore
in hym. As he sayth in þ. 17. cha.
of Iohn. I am the way, þ truthe & the lyfe / he is þ way, by þ whi-
che we shulde folowe hym / the

perceiuan

Chryste is þ
way, truth,
and lyfe.

v.iii truthe

The boke

truth þ̄ we may byleue in hym, þ̄
lyfe þ̄ we maye euermore lyue in
hym, bpō these thyngs befoze re-
hersyd / it is manyfest þ̄ all other
wozkes not cōmaūded, be very
pylous & easy to be knowen / as
by buyldynge of churches, dec-
kyng of thē, pylgrimage to sayn-
tes / & what soeuer is wrytten in
the popes decrees, which discey-
ueth þ̄ world, greueth & dystroy-
eth it / & maketh mans cōscyence
vnquyete, & hath brought fayth
to sylence & made it weake / ther-
foze in asmoche as a man hathe
busynes ynoughe to do in þ̄ com-
maūdement of god, all other set
a parte / so þ̄ he can neuer do al þ̄
good wozks cōmaūded to hym of
god / why thā doth he seke other
which be nother necessary to him
nother cōmaūded these wozks ne-
cessary & cōmaūded left vndone.

The

of good workes.



The two last cōmaūde-
mentes forbiddynge
euill desyres or lusts
of the body / and plea-
sures & loue of temporall thyn-
ges be clere in them selfe, & with-
out hurt to our neyghbour. And
these lustes last to the graue / for
the stryfe agaynste them conty-
nueth vs vnto deth. Therfore
saynt Paule wrytynge to y^e Ro-
mayns the. 7. chapytre compze-
hendeth these two cōmaūdemen-
tes in one / & they be set for one
purpose, whiche we can not ob-
tayne / but onely we labour and
stryue to come to it vnto the ho-
noure of deth. For there was ne-
uer man so holy, which hath not
felte euill lustes in hym / specy-
ally yf he had any cause or occa-
sion / for orygynall synne is na-
turally bozne with vs, sufferynge
it

The booke
it self to be oppzessed / but not to
be utterly plucked away but by
deth / which deth for the ending
of this ozygynall synne, is bothe
profytable and to be wysshed
for / and that we may man-
fully fyght agaynst this
ozygynall synne. **A**
beseeche god to
helpe vs.

Amen.

Preface.

1. C a. 7.

2. C e. 3.

3. C h. 5.

4. C n. 7.

5. C r. 7.

6. C s. 5.

7. C t. 2.

8. C z. 7.

9 & 10. C v. 5.

Finis.

CImpzynced
be me Robert
wyer / dwel-
lynge in
saynt martyns
paryll he besy-
de charynge
Crosse.

Cum privilegio.



ROBERT & WYER